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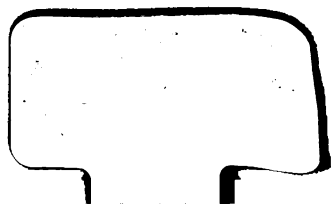
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A TREATISE
ON THE
CHRONOLOGY,
AND
THE PROPHETICAL NUMBERS,
OF THE
BIBLE,

IN A LETTER ADDRESSED TO WILLIAM CUNINGHAME, ESQ., OF
LAINSHAW, IN THE COUNTY OF AYR.

WITH AN APPENDIX,

PROVING THAT THE DAYS OF THE CREATION, IN THE FIRST CHAPTER OF GENESIS,
MUST BE RANKED AMONG THE PROPHETICAL NUMBERS OF THE BIBLE: AND
SHOWING THAT THE CHRONOLOGY, AND THE PROPHETICAL NUMBERS, OF THE
BIBLE PROVE EACH OTHER TO BE CORRECT IN AN EXTRAORDINARY MANNER,
AND THEREFORE THAT THE JEWISH SCRIBES BECOME VINDICATED FROM
THE CHARGE OF CORRUPTING THE HEBREW TEXT, SO FAR AS NUMBERS ARE
CONCERNED, AND THAT THE THANKS OF THE WORLD ARE JUSTLY DUE TO
THEM FOR THE GREAT CARE THEY MUST HAVE TAKEN OF IT.

BY DUNCAN MACDOUGAL,

Accountant and Teacher, Manchester.



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P R E F A C E .

THE principal objects which the author has in view in sending forth this publication into the world, are the following.

The first is, to show that Geologists and Astronomers may assign any age to this planet, and to the creation of animals lower than man, which their knowledge in their respective sciences may determine, without, in the smallest degree, contradicting the account given in the first chapter of Genesis.

The second is, to show that the Hebrew text, by two streams of time, prophetic and historic, fixes the time of the creation of Adam prior to the birth of Christ to be 3969 years, and not—as our present chronology has it—4004 years, and as inserted in some of our English Bibles.

The third is, to show that the term DAY, as mentioned in the first chapter of Genesis, is not to be understood as signifying a day of twenty-four hours ; but is to be received in a prophetic sense, signifying a period of 1000 years, and, consequently, the six days' creation comprehends the first 6000 years of man's existence upon earth ; and his creation and condition

during that period of time, is prefigured, or predicted, by the creation of earth, water, grass, and trees, animals, sun, moon, and stars; and in this light a beautiful harmony is perceptible between the Mosaic prophecies, and the other prophetical and historical portions of the Bible.

The fourth is, to show that the prophetic and historical numbers in the Hebrew Bible, prove each other with extraordinary exactness, and by manifold evidence, at the same time that they foretell, in a sense the most unequivocal, and fix the date of, the three important periods in the history of the Messiah whilst he sojourned upon earth, which are, first, Christ's birth—second, his anointing—third, his death and resurrection; and again, the prophetic numbers strike forward into futurity, (future of A. D. 1840,) and fix on other three periods of time, when His kingdom will advance in this world: but as these three periods may be calculated by solar and lunar time, so they may give six future periods; and along with these may be classed the figurative seventh day's rest, or Christ's third day of perfection, making seven future periods of time, when the kingdom of God will advance with greater power in this world, to which periods the prophetic numbers still continue to point, and which will be found detailed in the following work.

The fifth is, to show that there is an error of 25

years too much miscalculated before Christ, at the beginning of the Grecian empire, in the profane chronology, and also an error of 15 years too much in the Christian era, making a total error of 40 years too much, which has prevented many eminent persons from calculating correctly the prophetical numbers, but especially, the error of 25 years too much before Christ. This has hindered them from seeing that the Apostle John's number of the Beast, 666, commenced at the captivity by Nebuchadnezzar, which had they discovered, would have enabled them to have seen that the weeks of Daniel, and all the other prophetical numbers, correspond with the number 666.

The sixth is, to show that the profane chronology as at present calculated, is in error, by its showing the time that elapsed from the death of Julius Cæsar to the death of Antony, to be 14 years, whereas it ought to be 27 years; and the period that elapsed from the death of Antony to the death of Augustus Cæsar, to be 44 years, whereas it ought to be 30 years. These errors have thrown Christian chronologists into great confusion; because, by adopting them in mistake they made the dates in the New Testament appear as if they were false.

The seventh is, to show that the prophetic days by Moses, and the weeks by Daniel, give, with a precision equal to mathematical demonstration, the exact

time of Christ's birth, anointing; death, and resurrection, which prophetic numbers are again confirmed by the days mentioned by Christ, and the Apostle John's number of the Beast, 666, from the commencement of the Captivity by Nebuchadnezzar, to the time he wrote the Revelation—so that, by means of these prophetic numbers in the Bible, the author has been enabled to find out the error of 25 years too much at the beginning of the Grecian empire, and the misplacing error of about 13 years, that has been committed in the reign of Augustus Cæsar.

The eighth is, to show that the Hebrew text is free from corruptions in its chronological and prophetical numbers, because the historical and prophetical time there, prove each other to be correct, and, therefore, that the Jewish Scribes become vindicated from the charge of corrupting the chronology of the Hebrew text; and instead of their deserving any such a charge they are every way entitled to the gratitude of the Christian world, for their vigilance and care in preserving the Hebrew text free from every wilful corruption, or accidental mutilation, in its chronology and prophetic numbers—so that by means of these, is seen plainly, and with precision, the exact time that Christ appeared on earth, and also the periods when his kingdom will advance in this world with greater power; they also fix the time when the majority of the

Jews themselves shall become subjects of Christ's kingdom on earth.

The ninth is, to show that as the Hebrew text has been proved correct in its historical and prophetical time, it follows, then, to a certainty, that the chronological time of the Septuagint that differs from the Hebrew text, has been corrupted; and it is also shown that the corruptions in the chronology must have been made about the second century after Christ.

The tenth is, to show that, in calculating the prophetical numbers, twenty-one new discoveries have been made by the author. These, he anticipates, will be of use to students of the prophetical parts of the Bible, and to future calculators.

The author felt a necessity, as it were, laid upon him to make a strict examination of the chronology and prophetical numbers of the Bible. This he has done in the midst of many difficulties of no ordinary kind. The result of his examination is pretty fully stated in the following Letter, addressed to William Cuninghame, of Lainshaw—a gentleman of great respectability, and who has written many works on Scriptural chronology and on the prophetical numbers, but who has, by an unaccountable predilection, been led to prefer the chronology of the Septuagint to that of the Hebrew text.

I have considered it right, previous to putting my-

self to the expense of publishing this work, or occupying the time and attention of my readers, to submit the manuscript to eminent gentlemen, whom I considered competent to judge of its merits, and the following have been their decisions :—

“ We never read any work on the chronology and prophetical numbers of the Bible with which we were more pleased and instructed, and which at the same time fixed more fully in our minds an impression of the complete correctness of the chronology and prophetical numbers of the Bible, than what is contained in the Letter addressed to Cuninghame, by Macdougall. We believe he is the first who has accurately calculated the chronology and prophetical numbers of the Bible.”

“ Your arguments appear to me quite unanswerable. Send your letter to Cuninghame without delay.”

These gentlemen's names I have not asked liberty to publish, although I am at liberty to mention them verbally to any who may choose to ask. I respectfully submit to my general readers how far their judgment is correct. In the following work I have used such words only, to express my meaning, as are understood by the generality of English readers, and where there is a quotation from Hebrew, Greek and Latin, there is a literal translation with it.

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WILLIAM CUNINGHAME, ESQ.,

OF

LAINSHAW, IN THE COUNTY OF AYR.

HAVING read the books written by thee, entitled "Fulness of the Times," with Supplement, and Supplementary Dissertation on the Scriptural Chronology; (any other of thy publications I have not seen,) and as I have made the prophetic numbers and the chronology of the Bible my particular study for many years, I have considered it my duty to address thee on the conclusions at which thou hast arrived, and to submit to thee some things that I consider worthy of thy research in Scriptural chronology.

These two books which I have mentioned as lately written by thee, I have found useful, and I have no doubt they will be of use to future students in Scriptural chronology; although they may, with regard to thy method of explaining and calculating the prophetic numbers, and thy series of Jubilean periods, consider it right to lay aside as untenable some of thy arguments, calculations, and conclusions, and to object to thy charge against the Jewish scribes, for having intentionally corrupted the Hebrew text, as far as its chronology is concerned.

In dealing with this subject, I shall proceed to take under review some of the leading propositions upon which thou chiefly retest thy scheme of Scriptural chronology ; and as the investigation of truth is my object, which I believe thou art also in quest of, I therefore hope, that the remarks which I make, and the arguments which I may have occasion to advance, throughout the following pages, will be received by thee as the strictures of a friend to truth, who wishes to submit to thee the propriety of reconsidering thy calculations, arguments, and conclusions.

In the first place, thou givest a preference to the chronology of the Greek text, supposed to have been translated from the Hebrew, by the Jews in Egypt, some centuries before Christ, above that of the original Hebrew itself.

In the second place, thou invariably calculatest by series of Jubilean periods, which, thou sayest, were composed of 49 years ; and squaring 49 by numbers thou callest full and perfect numbers, thou fixest the principal historical facts of the Bible at the beginning of these Jubilean periods, and some of the sacred predictions and historical facts at the end of these Jubilean periods.

In the third place, thou callest the number 7 a perfect number, it being the square root of 49.

In the fourth place, thou adoptest the Metonic cycle, or circle of 19 years, as a proof of the correctness of thy Jubilean periods, and that because 19 is the root of all larger cycles.

In the fifth place, the conclusion, or some of the conclusions thou hast arrived at by these calculations,

are stated by thee to be, that thou expectest the personal appearance of our Lord Jesus Christ about this present time.

In thy Preface, page 15 of thy "Supplementary Dissertation," thou sayest: "To Abraham there is an emphatic promise of longevity, which is fulfilled by his being cut off, according to this scheme, thirty years sooner than his own father, since Abraham's life was 175, while that of his father was 205." This forms one of thy arguments against Usher's calculations. I take the liberty of reminding thee that thou oughtest to have reflected on what God said in the 6th chapter of Genesis, 3d verse: "My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years." Abraham well knew that God threatened to shorten the life of man, and also that the lives of his progenitors since the flood, had been gradually curtailed down to the time when the promise was made to him: an example of the practical fulfilment of this he had in the case of his grandfather, Nahor, who died only 28 years above the 120 years, the age to which God threatened to reduce the life of man; and when God made the promise of long life to Abraham, it may justly be supposed that it was not in reference to the lives of his immediate forefathers that the promise was made, but in reference to God's own threat to reduce the life of man to 120 years, which promise of long life God faithfully performed to Abraham, by adding 55 years to that of the 120 years. The objections advanced against Usher, for having stated that Terah was 130 years when Abraham was born, I hold to be

correct ; for doubtless it ought to be 70 years instead of 130 years. I think there is nothing more likely than that, when Moses was giving the ages of his immediate forefathers, he would place Abraham first, as particularizing the age of Terah when Abraham was born, although Abraham's brethren, Nahor, and Haran, were born before Abraham to Terah, probably between the 30th and 70th year's of Terah's life.

Thou sayest in the 3d page of thy Preface : " The difficulties which embarrass the whole of this subject, involving as it does the question of the age of Terah at the birth of Abraham, are as follows—we are told in Genesis, xi. 27, that Terah lived 70 years, and begat Abraham, Nahor, and Haran : again, in verse 32, that Terah died in Haran, at the age of 205 years. Once more it is said, xii. 4, that Abraham was 75 years old when he left Haran, which, we know from Acts, vii. 4, was after his Father's death. Now it is plain that all these things cannot be ; since Abraham did not leave Haran till the death of Terah, and since, all Scripture tells us, he was then just 75 years of age, one of two alternatives necessarily follows—either that Terah if he begat Abraham at 70 was when he died 145, or that if he died at 205, Abraham being 75, he must have begotten Abraham, not at the age of 70, but of 130." Now, I would observe, that all Scripture does not say that Abraham was 75 years at the death of Terah, nor does any part of Scripture say so ; for Moses does not tell us that Terah died when Abraham was 75, neither does Stephen, in the Acts, say that the age of Abraham was 75 years when he left Haran or Charran. It is evi-

dent, then, there might be a third construction, and that perfectly consistent too with both Moses' and Stephen's account, and which is, that Abraham might have gone to Terah, his father, in Haran, and *might* again have left at the death, or after the death, of Terah, aged 205 years—Abraham being, at the time of this event, about 135 years; and 5 years after this Isaac married Rebekah, and 40 years after Isaac's marriage, Abraham died. That Abraham did at least depart twice out of Haran, but did not fix his habitation in Canaan till the last time, is the opinion of St. Austin, Petavius, and many others.

There are many reasons for not admitting Cainan into any system of Scriptural chronology. Upon this subject I quote the following from page 194, Breviarium Chronology, by Giles Strauchius, D.D., and Public Professor in the University of Wittebergh: "Cainan, who in the Septuagint, is put betwixt Arphaxad and Salah—Cainan is also mentioned in Luke iii. 36. * * * * In the Hebrew text no mention is made of Cainan—in some of the most ancient translations of the Bible, especially in the Samaritan, as also Josephus, otherwise a strict adherer to the chronology of the Septuagint,* no mention is made of Cainan; in some ancient copies of the

* Authors who have not examined carefully Josephus' chronology, have gone on the supposition that he copied the chronology of the Septuagint; but Josephus' text proves that his chronology was originally in accordance with the Hebrew chronology; but as Josephus wrote in Greek, and the Septuagint being written in the same language, it appears Josephus' chronology was corrupted after he wrote it, in order to make it nearly square with the corrupted chronology of the Septuagint. This will be proved further on, where the chronology of the Hebrew, Septuagint, and Josephus, are compared and examined. This circumstance makes me believe that the corruptions in the chronology of the Septuagint and Josephus, was made after the time Josephus had finished his writings.

Gospel of St. Luke, Cainan is likewise not mentioned, as in that of Theodorus Beza, which moved Theodatus and Cartwrightus to leave him out, the first in his Italian, and the latter in his Latin, translation. Usher cites above twelve of the Fathers and ecclesiastical writers, who knew nothing of this Cainan. There are some also who are of opinion, that Salah had a second name, viz., that of Cainan, and who also think, that there ought to have been no distinction made in St. Luke's Gospel betwixt these two names. Others will have it, that the 70 interpreters inserted this Cainan on purpose to make the records of Moses agree with the Egyptian history; but, be this as it may, my opinion is, that the computation of the Hebrew text cannot be erroneous. Ger. Io. Vossius Isag, Chron. Diss. 4, ch. ii. has made this useful observation. "That since neither Epiphanius Hæres, 55 contra Melchis, nor St. Hierom, in Trad. Ebraic. make the least mention of Cainan, and since the said Cainan is not to be found in the best Roman edition of the Septuagint published by the care of Caraffa, it is very probable that in the original manuscript of the 70 interpreters no mention was likewise made of Cainan."

The following are the dates of the births of the Patriarchs before and after the flood, till Abraham was born, according to the Hebrew text, Greek text, and by Josephus:—

	According to the Hebrew Text.	According to the Greek Text.	According to Josephus.
From the Creation of Adam to the birth of Seth	130	230	230
From thence to Enoch	105	205	205
to Cainan	90	190	190
to Mahaleel	70	170	170
to Jared.....	65	165	165
to Enoch	162	162	162
to Methuselah	65	165	165
to Lamech.....	187	187	187
to Noah.....	182	188	182
to the Deluge	600	600	
Sum of the years before the Deluge	1656	2262	2656
From the Deluge to Arphaxad.....	2	2	12
to Cainan	0	135	0
to Salah	35	130	135
to Eber.....	30	130	130
to Peleg	34	134	134
to Reu	30	130	130
to Serug	32	132	130
to Nahor	30	130	132
to Terah	29	79	120
to Abraham	70	70	70
Sum of years from Deluge to Abraham	292	1072	292

Josephus distinctly states that the time that elapsed from the flood to Abraham's birth was a period of 292 years.

On examining the above, it appears to me that Cainan was inserted into the Greek text after the time the 70 made the translation, as another name for Salah, on account of his being the fourth from Noah after the flood; in like manner as Cainan was the fourth from Adam before the flood; and the proof for this is, that the corrupters have placed 100 in addition to the 35 years mentioned in the Hebrew text, the age of Arphaxad when Salah was born.

That the time of the birth of the patriarchs has been vitiated to a great extent in the Greek text, both before and after the flood, will appear convincingly true, if we allow the following considerations to have their just weight upon our minds. In the first place, to suppose the Greek chronology to be correct, it must follow, as a consequence, that nearly the whole of the patriarchs would be born about the 200th year of their respective fathers' ages ; now, this is a thing, in my opinion, altogether improbable. Had this been generally the case, there must, at that rate, have been few inhabitants upon the earth before the flood ; but the Bible demands our assent to an opposite belief ; it informs us that even at the early period of time when Cain killed his brother Abel, there were many inhabitants living ; otherwise, how could he have said, "every one that findeth me shall slay me ;" and, in the next place, when we take into consideration the common law of human nature, and that the life of mankind was shortened after the flood, there is no probability, that about 130 years, as given by the Greek text, was the true time at which nearly the whole of the patriarchs, after the flood, and before Abraham, are said to have arrived, at the birth of those named.

When all the circumstances connected with the time given by the Hebrew text are taken into consideration, they certainly stamp it with the impress of truth ; but it is not too much, however, to affirm that the very reverse of this applies to the time given in the Greek text.

Taking into consideration the total of the time,

before the flood, as given by the Hebrew and Greek texts, as well as that by Josephus, it appears that the units, tens, and hundreds of the Hebrew text, squares with the units, tens, and hundreds given by Josephus ; but in Josephus' text it has 2 instead of 1 thousand, as the Hebrew text has it. This proves that Josephus must have given in his original manuscript the same time as in the Hebrew text, and I have no doubt the transcribers of *his* Greek text made it assimilate to the corruptions that existed in the Greek translation of the Bible, as far as they could do ; and the proof of this is, that the different time of the births in Josephus' text to the birth of Noah, when taken collectively, are 1656 years, clearly showing, by this calculation, that Noah was 1000 years old at the flood ; whereas Josephus distinctly says, in another part of his *Antiq.*, that Noah died when he was 950 years, and this time squares with the Hebrew text. In the total time from the flood to the birth of Abraham, Josephus distinctly states, in *Antiq.*, vi. 5, : "Abraham was the tenth from Noah, and was born in the 292d year after the Deluge." Here it is clear that the corrupters of Josephus neglected to make this number agree with the corruptions made in the time of the generations since the flood, which amounts to 993 years. There is also here a two-fold proof that the name Cainan was not known to Josephus when he wrote, for he is not numbered from Noah to Abraham, nor is any time left for him in the total years 292, as given by Josephus, and which number agrees with the Hebrew text, which proves that Josephus' text was originally in accordance with the Hebrew text.

Thou chargest those who say that St. Luke was wrong in placing Cainan in his Gospel, as not believing in St. Luke's inspiration. Such a charge against St. Luke, by whomsoever made, is certainly very wrong, seeing that neither thyself nor they can prove that Cainan was in St. Luke's original manuscript, because a copy or copies of his Gospel has been found without Cainan being inserted.

That eminent Greek scholar, Greville Ewing, Minister, Glasgow, makes the following remarks concerning the Septuagint, in his Greek Grammar, prefixed to his Greek and English Lexicon, page 139: "The five books of Moses are in this version very well translated; the other books are, upon the whole, inferior. They are very literal, but they have been executed with various degrees of skill and accuracy; in some passages of the prophetical parts especially, the translators appear to have been ignorant of the meaning, but have endeavoured, nevertheless, to transfer it, by a literal rendering of each word in its order, which, while it is hardly intelligible Greek, cannot be supposed properly to express what the interpreters had not perceived." * * * * * "It is thought by some that the confusion which occurs in the Septuagint at the end of Exodus, chapters 36 to 39, the difference between the Septuagint and the Hebrew in Isaiah, xix. 18, and the addition, Exod. i. 2, have been occasioned by the disputes between the Jews of Judea and those of Egypt, who had built a temple in that country similar to the temple in Jerusalem."

From this quotation it appears that the interpreters of the Septuagint were ignorant of the prophetic meaning of some parts, and it is evident they did not perceive the prophetic character of the first chapter of Genesis, which made them alter, in the translation, the tenses of the original Hebrew text from the future to the past tense; but if those who made the alteration in the tense, or mistranslated it, were aware of its prophetic character, which is more probable, then this would show that this wrong translation or alteration was made after the coming of Christ, and that it was the enemies of Christianity that made this wrong translation or alteration in the Septuagint of the first chapter of Genesis, for the purpose of destroying its prophetic figurative representation—which clearly showed that Christ the Sun of Righteousness did arise on this world on the fourth day; proving that the time given in the Hebrew text is the true time: and the first chapter of Genesis, also shows, in a prophetic figurative sense, the spiritual, moral, and material creation of the whole human family, during the first great week of their creation on this planet. Particular attention will be directed to this subject, in an appendix to this Letter.

If the disputes concerning the temple occasioned alterations in the Greek version, how much more likely is it that the Alexandrian Jews, or others, for the purpose of throwing the time of Christ on earth out of due time, would make alterations as to the time of the birth of the patriarchs, both before and after the flood? And an additional reason for doing this would be, to give a colouring of equal antiquity to the

corrupted* Egyptian chronology. Josephus himself contended for the antiquity of his nation, but I think it very clear that he contended for this antiquity agreeably to the time given by the Hebrew text; for the corrupters of Josephus' text, in their endeavours to assimilate it to the corruptions made in the Septuagint, left sufficient fragments of the correct Hebrew time in his text, to demonstrate the correctness of the Hebrew text, and to prove that Josephus' original manuscript was conformable to the time given in the Hebrew text;—therefore, I consider that the charge thou bringest against Josephus, for wilfully inserting corruptions into his writings, is unjust, because not well founded. As to the period when these corruptions of time were inserted into the Septuagint, and also into the writings of Josephus, there is reason to believe it was done about the second century after Christ. From the writings of Plutarch, which were composed about 100 years after Christ, it appears there were great disputes concerning chronology at that time, for he mentions there were thousands who were then writing chronologies. From the investigation I have made, I believe that the corruptions of the time, in the Septuagint, and in Josephus' text, were made about 100 to 250 years after Christ, and it is evident that less care would be taken of the Septuagint and of Josephus' writings than of the Hebrew

* That the Egyptians corrupted their chronology to a great extent, is a fact that is proved by the table of Abydos, correctly interpreted by John Lamb, D.D., Cambridge, which strongly corroborates the chronology derived from the Scriptures.

text by the Jewish Scribes ; there is great praise due to them for taking such care of the Hebrew text, as not to admit the corruptions that were made in the chronology of the Septuagint, and in the writings of Josephus. I hope, before concluding this letter, to be able to demonstrate to thee, that the time from the creation of Adam to the birth of Christ, as recorded in the Hebrew text, is the true time ; and that the charge which thou preferrest against the Jewish Scribes, for having wilfully corrupted the Hebrew chronology in their sacred books, is altogether unjust.

As Demetrius' chronology squares with the corrupted chronology of the Greek version, it shows he transcribed it from the Septuagint, probably about 100 to 250 years after Christ, in order to exhibit to the Latins, Greeks, and Egyptians a greater show of antiquity, as belonging to the Jews ; and further, as I will show, that there was an additional stronger reason for doing this ; viz., throwing aside the prophecy, which showed that Christ came on the the fourth day, or fourth thousand year. Demetrius' chronology might have been written previous to A.D. 100, but there is no reason to believe that it was written previous to Josephus' writings, as it is evident that Josephus' text was corrupted, not by himself, but afterwards by others, from its agreement with the Jewish Hebrew text in some of its chronological particulars, also with a portion of the corrupted Chronology of the Septuagint. That Josephus had access to the Hebrew text is evident ; for he mentions "that Titus gave to him the charge of the Jewish sacred books ;" and concerning the translation of the Septuagint, Josephus says,

near the end of his preface, "The second of the Ptolemies, king of Egypt, did not obtain all our writings at that time ; but those who were sent to Alexandria as interpreters, gave him only the books of the Law, while there were a vast number of other matters in our sacred books. They indeed contain in them the history of 5000 years."

The 5000 years mentioned here is clearly a corruption, because the chronology of the five books of Moses is only a period of 3799 years, according to the Septuagint itself.

From ancient history we learn that there were many persons who had the name of Demetrius ; therefore, there is no reason whatever to identify the author of the chronology with Demetrius Phalereus, who superintended the translation of the seventy, in the reign of Ptolemy Philadelphus. It might be that those who corrupted the chronological time in the Greek version, made a chronology agreeable to their corruptions of the Greek text, and put it in the name of Demetrius, in order that they might better deceive the world.

In page 15 of thy Supplementary Dissertation, thou sayest, "Such is the scheme of Usher and his followers, and such are some of the paradoxes and absurdities to which they demand our assent, besides the other paradoxes, that Abraham was the contemporary of Shem, Arphaxed, Salah, Eber, and Serug."

That Abraham was the contemporary of Shem, the chronology of the Hebrew text proves it ; and there are other parts of Scripture which also show that this was the case.

I learn from the life of Jacob, before he went to

Egypt, that he was living in peace, taking care of his cattle ; and before Joseph was separated from him, I find Jacob and Joseph speaking of sheaves of corn, which shows the peaceable manner in which the aged Patriarchs lived and employed themselves among their descendants without anything particular to bring them into much observation. But when such an event arrived, as in the days of Abraham, when a portion of the human race rose up, headed by kings, carrying ruin and destruction before them, and fighting against each other, when Abraham's brother's son was taken captive, which induced Abraham to attempt to relieve him ; if there were a man alive of the Patriarchs, who recollected the warning God gave to Noah concerning the abomination of shedding blood, and the consequence of such violence as was before the flood—an event like this was sufficient to bring him forward on the then political stage. Such a one came forward under the name of Melchisedec king of Salem ; and from the description given of him by the writer to the Hebrews, I believe him to have been none other than Shem, Abraham's own progenitor, at once the type and progenitor of the Messiah.

As to his receiving the title of King of Righteousness, and King of Peace, this might arise very probably from the friendly and active part he took in maintaining peace among his own and his brother's descendants, who, at that time, were killing and destroying each other ; and besides it is very probable he followed up his system of righteousness and peace at that time, so as to induce the then inhabitants of the earth to remain in peace at that time, as well as for

many generations afterwards ; but according to thy calculations—drawn as they are from the corrupted Greek chronology—the Patriarch Shem would be dead many hundred years before Abraham ; if so, then agreeably with thy plan, who among the patriarchs wilt thou fix upon to answer to the character given to this king of Salem ?

Extract from Anthony Purver's translation of the Bible—Note on Genesis, xiv. 18.

“ Omitting the various opinions who this Melchisedek was, as also the reasons alleged by some that it was Shem, I will offer one which I take to be new, and stronger than any other, that Shem was called Melchi-zedek.

The name is parted in Hebrew : the former part signifying King, and Sanchoniatho, as in chap. iv., call Shem, Sydyc, which small alteration might well be in another language, especially the Hebrew vowels being left out, and so inserted arbitrarily in the other, the *s* with *z*, and the *c* with *k* being quite commutable.—Probably Shem at that time went by the name of the Righteous King, which is the meaning of Melchizedek. Sanchoniatho lived but about 600 years after his death, which might not be many generations then, and compiling his history from the records in Berytus, begun by Thoth, Ham's Grandson may well be supposed to know by what name he was called.”

In page 29, Supplementary Dissertation, thou sayest that the time that elapsed from the leaving of Egypt to the fourth year of Solomon when the foundation of the temple was laid was 612 years, and that Clinton agrees with this calculation, and that this is quite

different from the time given in I. Kings, vi. 1, 480 years being there mentioned ; and in page 201, of the "Fulness of the Times," thou sayest : " The only notes of Old Testament Chronology which are to be found in the historical books of the New Testament, namely, those in Acts, xiii. 18, 21, do equally negative the integrity of the present Hebrew text, by fixing the period from the division of the lands to the end of the Judges at 450 years, which proves that the number in I. Kings, chap. vi. 1, is a forgery. It is accordingly given up as such by Mr. Clinton. It is then admitted that the Hebrew Scribes did meddle with the Hebrew text, and did it fraudulently. If so, where is the consistency of Mr. Clinton's assertion, that it is difficult to imagine what adequate motive they had for shortening the genealogies."

I shall now endeavour to prove that thyself and the author referred to, have both erred in your calculations as to this part of Scriptural chronology. The proof that thou bringest forward to show that the time given in I. Kings vi. 1, is corrupted, is by quoting what Paul says in Acts xiii. 18, 21 : " He gave them Judges about the space of 450 years, until Samuel the Prophet." By considering this period of time slightly there seems an apparent contradiction ; but when carefully examined into, the accounts will be found to coincide with each other. In order to prove this, the two following periods must first be examined into, viz., the 300 years given in the Judges, and the 450 years given by Paul, and these two periods of time again compared with the 480 years given in I. Kings. The time mentioned in Judges, xi. 26, ought to be

carefully compared with the 21st chapter of Numbers, and when this is done, there can be no doubt that the commencement of the 300 years mentioned by Jephthah will be found to be coeval with the arrival of Israel on the borders of Moab at that time, when the children of Israel defeated Sihon king of the Amorites, and possessed his land from Arnon to the border of the children of Ammon, a circumstance which there is reason to believe took place about seven years prior to the death of Moses; then add to the 300 years the 33 years Moses was Judge, from the Exodus till about seven years before his death, we shall then have the exact period that elapsed from the Exodus till the time Jephthah became Judge, amounting to 333 years.

Now let there be added to these 333 years the time the different Judges ruled after this period, viz.—

Jephthah...	6
Ibzan.....	7
Elon.....	10
Abdon ...	8
Sampson	20
Eli	40
Samuel...	12 before Saul was made king.
Samuel...	18 after Saul was made king.

454 years,

Which makes the period of time that did elapse from the Exodus till the death of Samuel. It is not said in the Bible how long Samuel judged Israel, but Josephus supplies this historical blank by stating that Samuel judged Israel 12 years, and that Saul reigned 18 years during the life time of Samuel, and 22 years alone.

Now such a statement by Josephus does agree with the reading of this historical portion of time in the Bible ; and taking both the reading of the Bible and the time given by Josephus into consideration, it shows that Samuel must have been sent when very young to Eli, some time probably from 8 to 12 years before the death of Sampson. Eli must have been Priest before the death of Sampson, seeing he succeeded him as Judge, which office he held for 40 years ; and at his death Samuel became Judge, which office he had held for 12 years—at the end of these 12 years Samuel's age would be about 74 years ; and this age agrees with the language of the Elders, who came to him requesting a King, because he was old, and his sons did not walk in his ways, and the two periods, 18 and 22 years, given by Josephus, of Saul's reign, agree with what Paul says, " That Saul reigned by the space of 40 years." Now although Saul reigned as King, it is clear from the conduct and actions of Samuel—during the time he lived after Saul was made King, as recorded in Scripture—that he was considered in the capacity of a Judge till his death. Now the time that the children of Israel were under Judges, was about 454 years ; now this time squares with the time Paul mentions. Notice, I grant, is not taken by Paul of the unit 4 years above the 450 ; but Paul was sufficiently exact, seeing he mentioned "*about* 450 years ;" and finding that there is a departure in our common translation from what is warranted by the original Greek in this passage, referred to in Acts, xiii. 20, I subjoin the passage, with a faithful rendering of the sentence :—

Καὶ μετὰ ταῦτα ὥς ἔτεσι τετρακοσίοις καὶ πεντήκοντα
 And after these things about years four hundred and fifty

ἔδωκε κριτὰς ἕως Σαμουὴλ τῷ προφῆτι.

He gave Judges until Samuel the prophet.

The difference in the foregoing literal translation from the common English translation, consists in this—the latter says, “And after that;” the former, “*And after these things.*” The wrong reading in the English translation I have no doubt may have led many to think that the 450 years mentioned by Paul were to be calculated as having been after the 40 years he spoke of previous to giving the total years that Israel were under Judges. Now the previous things that Paul spoke of before he gave the total years of the Judges were these: “That the God of the people of Israel chose our Fathers, and exalted the people when they dwelt strangers in the land of Egypt, and with an high arm brought He them out of it, and about the time of 40 years suffered He their manners in the wilderness; and when He had destroyed seven nations in the land of Canaan, He divided their land to them by lot; *and after these things he gave Judges about 450 years, until Samuel the prophet.*” It is clear that Moses was accounted a Judge by the Jews in a pre-eminent degree, and Joshua was Judge when the nations were destroyed, and the land divided by lot. Then, without any undue straining of the meaning of St. Paul, he is to be understood in a more definite sense, as if he had said, and after these things, and during the time of some of these things, including the 40 years they were in the wilderness, the children of Israel were under Judges about 450 years,

including both the time of Moses and Samuel—being according to the previous calculation from the book of Judges, 454 years to the death of Samuel, and that Samuel was considered a Judge till his death is evident by the reading of the Bible. Although Saul was King, yet he was a rejected one both by God and Samuel; and as the time mentioned by Paul and the time given by the Judges nearly square, I think I may safely maintain that the time that did elapse from the Exodus to the death of Samuel was a period of about 454 years. I shall now examine how far this period of 454 years squares with the time given in I. Kings, vi. 1: “And it came to pass in the four hundred and fourscore years after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon’s reign over Israel, &c.”

The above, I believe, is a correct translation; but it is clear that the passage is elliptical, for it does not distinctly say when these 480 years commenced; and it is in this respect similar to another part of Scripture in Exodus, xii. 40: “Now the sojourning of the children of Israel who dwelt in Egypt was four hundred and thirty years.”

Although there is a want of distinctness in not pointing out the time of the sojourning at which the 430 years commenced, yet, after careful examination, I agree with the various chronologers, who fix the beginning of the 430 years at the 75th year of Abraham. And although there is a similar indistinctness as to when the period of 480 years commenced, yet it is clear, from the observation of St. Paul—when he mentions the time of the Judges to be about 450 years,

as well as from the time ascribed to the Judges by the book of Judges and Samuel, as has been calculated—that the beginning of the 480 years in I. Kings, vi. 1, is to be calculated from the time of Moses' death, that is, about the time the Israelites entered Canaan.

In order to show the agreement between the time given by Paul and that given by the Judges, subtract 40 years from 454, being the time that elapsed between the Exodus and the death of Moses, and there will remain 414 years, being the time that elapsed between the death of Moses and the death of Samuel. To these 414 years, add the 22 years that Saul reigned after the death of Samuel; add again the 40 years that David reigned, and also the fourth year of Solomon, and thou wilt have 480 years, squaring with the time given I. Kings, vi. 1.

I agree with those chronologers who will not admit of any corruption in the number 480, nor that there has been any great mistake in the phrase that accompanies that number; they prove, and I think justly, that the phrase is consonant with the historical phrase used in Deuteronomy, iv. 44, 45, 46: "And this is the law which Moses set before the children of Israel; these are the statutes and testimonies, and the judgments which Moses spake unto the children of Israel, after they came forth out of Egypt, on this side Jordan."

Thy arguments in favour of the Greek chronology amount to much the same as those employed by Isaacus Vossius, who makes the time that elapsed between the creation and the birth of Christ to be 5598 years; thou makest it 5478 years. It is altogether contrary

to justice to give a preference in any instance to a translation over that of the original, and by adopting the chronology of the Septuagint, the most erroneous calculations arise from such a preference ; for I need not tell thee that the translation took place in a kingdom, the inhabitants of which boasted of their antiquity, and were also enemies to Christianity. This very circumstance, then, might lead the Egyptian Jews to alter the chronology of the Greek text to a longer period than it really was when it was first translated.

The charge against the Alexandrian Jews for having corrupted the chronology in the Greek version, is not greater than that preferred by thee against the Scribes, for having corrupted the Hebrew text. The fact that the reading in the Hebrew text and its chronology, agree exactly with the prophetical time recorded there, I hope to prove, and consequently, to show that no such intended corruptions by the Jewish Scribes, as are stated by thee, do exist in the Hebrew text ; whereas the proof against the Alexandrian Jews is that the corruptions are found in their Greek text, and the Chronology met with there is contrary to the prophetical time found in the same Greek translation of the first chapter of Genesis, although they corrupted the tense or time there : it is also clear that their motives for corrupting the chronology of the Greek version to a longer period were strong. They durst not venture to alter the Hebrew text. This they could not do on account of the great care and veneration the Scribes had for their sacred books ; but they would feel less hesitation in inserting the corrupted numbers into the margin of the Greek text, which would be copied by

after transcribers, and pass for correct; and this would be more easy for them to accomplish, because the original Greek translation by the 70, was probably burnt with the Library, about 44 years before Christ, at the time Julius Cæsar was fighting in Egypt, immediately after the death of Pompey."*

* Since writing the above, I have read the introduction by John Bellamy to his translation from the original Hebrew, from which I transcribe the following: "There cannot be a more convincing proof that the present Greek version, called the Septuagint, is not the ancient Septuagint, translated in the time of Ptolemy Philadelphus, than this—had the present Greek version been the original Septuagint, there then had been no necessity for Aquila, Theodotian, and Symmachus, in the second century, to have given their translations. It is also sufficiently evident that if the original Septuagint, translated in the time of Ptolemy Philadelphus, had been preserved to the time of Aquila, there then had been no necessity for the corrections made by Origen and Hierom. This, therefore, proves that there was no ancient Septuagint, or copy of it, in existence in the time of the first Fathers of the Christian church."

I may be told that Christ and the Apostles quoted the Scriptures from the Septuagint, for this has often been asserted, even by some of the learned; but it is a serious mistake—they always made their quotations from the Hebrew Scriptures. Where the Septuagint agree with the original, it may be said that Christ and the Apostles agree with the Septuagint; but where the Septuagint are at variance with the Hebrew, and the quotation is consistent with the Hebrew, then it must be admitted that the Hebrew was always quoted by Christ and his Apostles. A few examples will prove this, for which see Bellamy's Introduction, page 12.

The time that elapsed from the fourth year of Solomon to the beginning of the 70 years captivity, I have calculated to be about 418 years, the calculation, and the proof of its correctness, is as follows, viz.—

I. Kings, xi. 42. Solomon reigned from his fourth year,		
being the time the building of the		
Temple began 36 years.		
„	xiv. 21. Rehoboam reigned	17 „
„	xv. 2. Abajam „	3 „
„	xv. 10. Asa „	41 „
„	xxii. 42. Johoshaphet „	25 „
II. Kings, viii. 17. Johoram „		
„	viii. 26. Ahaziah „	1 „
„	xi. 3. Athaliah „	6 „
„	xii. 1. Jehoash „	40 „
„	xiv. 2. Amaziah „	29 „
„	xv. 2. Azariah „	52 „
„	xv. 33. Jotham „	16 „
„	xvi. 2. Ahaz „	16 „
„	xviii. 2. Hezekiah „	29 „
„	xxi. 1. Manasseh „	55 „
„	xxi. 19. Amon „	2 „
„	xxii. 1. Josiah „	31 „
„	xxiii. 31. Jehoahaz reigned 3 months	
„	xxiii. 36. Jehoiakem „	11 „

418 years

To the beginning of the 70 years captivity; and that the captivity commenced in the eleventh year of Jehoiaken, and ended in the second year of Cyrus, is manifest on reading Jeremiah, xxix. 2, 10; II. Kings, xxiv. 12; II. Chronicles, xxxvi. 5, 9, 10, 21, 22; Ezekiel, xl. 1; Daniel, ix. 2; Ezra, i. 1.

The following proof I give of the correctness of the above period of 418 years, as from Ezekiel,

fourth chapter, where it is mentioned, that the iniquity of the house of Israel continued 390 years, the commencement of which period of time, there is reason to believe, ought to be calculated from the death of Solomon to the time Ezekiel saw the vision, which would be about seven years after the captivity, as we learn by reading the first eight chapters of Ezekiel. Then deduct seven years from 390, and there are 383 years from the death of Solomon to the eleventh of Jehoiakem; now to this time add the 36 years from the fourth of Solomon to the first year of Rehoboam and Jeroboam, who made Israel to sin, and they will produce 419 years from the fourth year of Solomon to the eleventh year of Jehoiakim.

Although there does appear, on reading the histories of the reigns of the Kings of Judah and Israel, to have been vacancies of time, yet I think I may be allowed to assert, without the fear of contradiction, that the successive reigns of the Kings of Judah have been correctly given in the Hebrew text, and agree with the Greek translation. If there be errors, these errors must nearly balance each other, as the 418 years given as the chronology of the Kings, square within one year of the 390 years, during which time the sins of the house of Israel continued as mentioned by Ezekiel.

The number seven thou callest a perfect number. It may with the utmost propriety be said that any number is a perfect number that produceth truth, or showeth what is wrong. From the account handed down to us by Moses, an account which he probably received from the Fathers relative to the six days'

creation and seventh days' rest, an early predilection in favour of the number seven would be impressed upon the minds of mankind, which would lead them to apply that number when there was no authority for it; even in the Scriptures for instance, some of the ancients to prove the completeness of the number seven, went to establish this doctrine of the completeness of the number seven, because there were supposed to be only seven planets attached to our system; this, as thou well knowest, has been found to be erroneous, yet the error originated from the undue value which they placed upon the number seven. The same reasoning applies to the high place thou givest that number as being the square root of 49, which thou callest the Jubilean period, and I do not see that thou producest any authority from the Scriptures for dividing time from the creation of Adam by any number of Jubilean periods of 49 years, and fixing historical facts at the one end, and prophetical predictions and historical events at the other, as exhibited by thee in page 75, Supplementary Dissertation.

In this letter I hope to prove to thee that the 49th year was the great Sabbatic year, and that the year following, or every 50th year, was the Jubilean period, or the year of Redemption.

I shall now point out to thee a certain place in Scripture where authority really is to be met with for measuring time by the number seven, and also by its square 49; and as there is authority for doing this thou wilt find that it will prove with mathematical certainty and exactness, the time of Christ's birth, anointing, or baptism, death and resurrection, and I think it will

also most satisfactorily show thee that corruptions exist in a quarter which it appears to me thou hast had no suspicion of. As a preliminary step to this, I submit to thy consideration a literal translation of the Hebrew text, and also a literal translation of the Greek text, on this important part of Scripture, that produce the exact time that elapsed from the second year of Cyrus to the birth of Christ, and from the birth of Christ to the destruction of Jerusalem.

Those unacquainted with Hebrew who may read this letter, will please observe, that the Hebrew reads backward; therefore the literal translation of each line is read from right to left.

This information, and others I may have occasion to give would be unnecessary if this letter was to be read only by the learned gentleman to whom I address it.

HEBREW TEXT.

Daniel ix. 24 verse to end of the Chapter.

נחתך	שבעים	שבעים			
are determined	seventy	Weeks			
לכלא	קדשך	עיר	ועל	עמד	על
finish to	thy holy	city	for and	thy people	for
ולכנר	חטאות	ולדתם	הפשע		
expiate to	and sins	end to and	rebellion the		

וּלְחַתֵּם	עֲלָמִים	צְדָקָה	וּלְהַבִּיאַ	עֵין
seal up to and	everlasting	righteousness	bring in to and	iniquity

קִדְשִׁים	קֹדֶשׁ	וּלְמִשַּׁח	וּנְבִיא	חֶזוֹן
Holies of	holy the	anoint to and	prophecy and	vision the

דְּבַר	מֵצֵא	מִן	וּתְשַׁכַּל	יַחַדְעֵה
command	of going forth	from	understand and	know ye therefore

עַד	יְרוּשָׁלַם	וּלְבִנוֹת	לְהַשִּׁיב
unto	Jerusalem	build to and	restore to

שָׁבָעִים	שִׁבְעָה	שָׁבָעִים	נָגִיד	מָשִׁיחַ
weeks and	seven	weeks	Prince	Messiah

וּנְבִנְתָהּ	תָּשׁוּב	שְׁנַיִם	שִׁשִּׁים
be built and	shall return	two and	sixty

הַעֲתִים	וּבְצוֹק	וּחֻרֹץ	רְחוֹב
times	troublous in and	wall the and	the street

שְׁנַיִם	שִׁשִּׁים	הַשָּׁבָעִים	וְאַחֵר
two and	sixty	weeks the	after and

וְהִקְדִּישׁ	וְהָעִיר	לוֹ	וְאֵין	מָשִׁיחַ	יִפְרָת
holy place the and	city the and	him for	not but	Messiah	be cut off shall

בְּשֹׁמֶךְ	וְקִצּוֹ	הַבָּא	נָגִיד	עִם	וְתִשְׁתָּרֵם
a flood in	of it end and	that cometh a	Prince	of people	shall destroy

ועד קץ מלחמה נחרצת שממות
unto and the end war of determined are desolations

והנביר ברית לרבים שבוע אחד
will confirm and He covenant many to the week one

וחצי השבוע ישבית זבח ומנחה
of the midst and the week he will cease to cause sacrifice and oblation

ועל כנף שקוצים משמם
on the for spreading wing of abomination making desolate

ועד כלה ונחרצה תתך על
unto and completion that and shall be poured upon

שמם
desolate.

GREEK TEXT.

Daniel ix. 24 verse to end of the Chapter.

²⁴ Ἑβδομήκοντα ἑβδομάδες συνετηθήσαν ἐπὶ τὸν λαόν
Seventy weeks are agreed upon the people

σου, καὶ ἐπὶ τὴν πόλιν τὴν ἁγίαν, τοῦ συντελεσθῆναι ἁμαρτίαν,
of thee and upon the City the holy for to finish sacrifice for sin
καὶ τοῦ σφραγίσαι ἁμαρτίας, καὶ ἀπαλεῖψαι τὰς ἀδικίας, καὶ τοῦ
and for to seal the sacrifice for sin and to blot out the iniquities and for

ἐξηλάσασθαι ἀδικίας, καὶ τοῦ ἀγαγεῖν δικαιοσύνην αἰώνιον, καὶ τοῦ
to drive out iniquities and for to bring righteousness everlasting and for
σφραγίσαι ὄρασιν καὶ προφήτην, καὶ τοῦ χρίσαι ἅγιον ἁγίων.
to seal up vision and the prophet and for to anoint the holy of holies.

²⁵ Καὶ γνώσῃ καὶ συνήσεις ἀπὸ ἐξόδου λόγου τοῦ
And that ye may know and may understand from going forth of the word for
ἀποκριθῆναι, καὶ τοῦ οἰκοδομῆσαι Ἱερουσαλὴμ, ἕως Χριστοῦ ἡγουμένου
to restore and for to build Jerusalem until of Christ the leader
ἐβδομάδες ἑπτὰ, καὶ ἐβδομάδες ἑξηκονταδύο· καὶ ἐπιστρέψει, καὶ
weeks seven and weeks sixty-two and shall return and
οἰκοδομηθήσεται πλατεία, καὶ τεῖχος, καὶ ἐκκενωθήσονται οἱ καιροί.
shall be built street and wall even troublous shall be the times.

²⁶ Καὶ μετὰ τὰς ἐβδομάδας τὰς ἑξηκονταδύο, ἐξολθρευθήσεται
And after the weeks the sixty-two shall be destroyed
χρίσμα, καὶ κρίμα οὐκ ἔστιν ἐν αὐτῷ· καὶ τὴν πόλιν, καὶ τὸ
the anointing and the judgment not is on him. And the city and the
ἅγιον διαφθερεῖ σὺν τῷ ἡγουμένῳ τῷ ἐρχομένῳ, ἐκκοπήσονται ἐν
sanctuary destroyed with the Prince then shall come shall cut off in
κατακλυσμῷ, καὶ ἕως τέλους πολέμου συντετμημένου τάξει, ἀφανισμοῖς.
deluge and until ends of war cutting short war to destructions.

²⁷ Καὶ δυναμώσει διαθήκην πολλοῖς ἐβδομάς μία· καὶ ἐν τῷ
And shall strengthen covenant with many week one and in the
ἡμίσει τῆς ἐβδομάδος ἀρθήσεται μου θυσία καὶ σπονδὴ, καὶ ἐπὶ τὸ
half of the week shall make of me sacrifice and libation and upon the
ἱερὸν βδέλυγμα τῶν ἐρημώσεων, καὶ ἕως τῆς συντελείας καιροῦ
temple abomination of desolations and until the consummation of time
συντέλεια δοθήσεται ἐπὶ τὴν ἐρήμωσιν.
consummation shall be poured upon the desolate.

The Hebrew and Greek, as the translation will show, agree with each other where numbers are spoken of. Indeed, the language arising from both the literal translations, is upon the whole nearly alike, excepting in two instances: first, in the Greek, it is said "and shall strengthen covenant with many week one, and in the half of the week shall make of me sacrifice and oblation." In the Hebrew it is said, "And confirm will he covenant the to many week one and midst the of the week he will cause to cease sacrifice and oblation."

It is clear that each text in this proposition gives a distinct and different information. The Greek says, that the covenant would be confirmed with many for a week and a half; and in the half week (for I take the week and a half to signify a period of $73\frac{1}{2}$ years, and by understanding it in this manner, it is agreeable to the actual fulfilment of the prediction) shall make of me (that is Christ) a sacrifice.

The Hebrew, on the other hand, says, That the covenant would be confirmed with many for a week and a half, and in the midst of the half week he would cause to cease the sacrifice and oblation.

It is worthy of attention that the predictions contained in both texts have been literally fulfilled, but I must observe that the week and a half spoken of in this part of Scripture, must be understood as the last Great Week or Sabbath of the Jewish Dispensation; that is, it must be understood as containing seven years of seven years, equal to 49 years and the half week containing $24\frac{1}{2}$ years, and not—as commentators have explained it—a week implying only seven years, and the half week as implying three and a half years.

Then this last week and a half of the Jewish Dispensation signifies a period of $73\frac{1}{2}$ years, at the beginning of which the covenant was fulfilled by the coming of the Messiah, and confirmed to many during that week and a half, or during $73\frac{1}{2}$ years, at the end of which period He caused to cease the sacrifice and oblation by the destruction of the Temple and of the city, Jerusalem.

Again, the prediction in the Greek text was fulfilled by Christ's having been offered a sacrifice about the midst of the week and a half—the half of $73\frac{1}{2}$ being 36 years and odds. Further on, I hope to show thee, by calculations from the prophetical numbers, and historical observations, that the time which elapsed between the birth and death of Christ was a period of 36 years and three months.

Secondly—The other discrepancy between the Greek and the Hebrew texts to which I alluded, is this, the Hebrew reading says thus: "And for the on wing spreading of abominations desolate making and unto the completion and that determined poured be shall upon the desolate." On this part, the Greek text says: "And upon the Temple abominations of the desolations and until the consummation of time consummation shall be poured upon the desolator." The fulfilment of this prediction, according as it is worded in the Greek text, may be considered as having already happened when such a consummation was poured upon Italy a little time before Titus was cut off, about eight years after Titus had destroyed Jerusalem—so that the very cities of Pompey and Herculæum were consumed, nay, totally buried, so that

till within these few years past, the precise spot of ground on which they stood was unknown.* The accomplishment of the prediction according to the Hebrew text, regarding the abominations spoken of, appears to have a wider and more extended signification. It seems to refer to war and its duration, and to that state of mental and bodily slavery, which has been, and still is, effected by the power of the Beast; it seems also to foretell somewhat of the abominations that would be poured upon the nations of the earth who, like the Jews, had rendered themselves desolate by their rejection of Christ, and a disregard to his sacred commands.

From the calculations of the prophetical numbers which I have made, as exhibited on the sheet at the end of this book, I trust I have shown by a correct calculation, that the abomination of desolation so emphatically spoken of by Daniel, and so pointedly alluded to by Christ, signifies war, which desolated Jerusalem, at its last destruction, and which will not cease till about the year of our Lord 1914. Therefore, as the prophetic numbers point to this period, there is little to

* It is likely the reason of these two discrepancies between the Hebrew and Greek texts were occasioned by the translations or transcriptions made by Aquila, Theodotian, and Symmachus, in the second century. Translators very probably would depart from the exact translation of the Hebrew, and use words they considered more in unison with what they would consider the actual fulfilment of these predictions by the death of Christ, and the destruction that was poured upon the desolators of Jerusalem. As observed by Greville Ewing, the Greek translation of the Old Testament gives evidence of its having been translated by persons of different abilities. From this it appears it may have been that instead of translations made by Aquila, Theodotian, and Symmachus, in the second century, they collected together the previous translations made by different individuals, with such corrections as they thought right, and allowed the corruptions made in its chronology to remain.

warrant the belief that the majority of the Jews will acknowledge Christ as their King and Ruler till about the year A. D. 1914.

The other part of the passage of Scripture now under consideration, and which has been rendered into English according to the import of the Greek and Hebrew words, to it, I say—as it stands in our common translation—I make no objection, except in so far as regards its punctuation, and even this extends only to one point. This will be found at the end of the words, “Seven weeks.” Here there ought to be a period, and the words immediately succeeding should form the commencement of the 26th verse; for is it not reasonable to conclude that the seven weeks belong to the 70 weeks previously mentioned in the 24th verse, making one connected period of 77 weeks, and that the following 62 weeks, which are twice repeated, form also but one period of time, viz., 62 weeks? therefore, I believe that this important prophetic part of Scripture ought to be explained in the following manner.

That from the going forth of the word, or commandment, to restore and to build Jerusalem, in the second year of Cyrus, until the anointing or the baptising of the Most Holy the Messiah, the Prince, shall be 77 weeks.

From the building of the street and wall again in troublous times, which troublous times happened in the days of Nehemiah, and about the 38th year of Artaxerxes, until the cutting off of the Messiah, there shall be 62 weeks.

The covenant shall be fulfilled by the coming of

the Messiah, at the beginning of the week and a half; and the covenant shall be confirmed to many during the week and a half. And at the end of this week and a half, the sacrifice and oblation shall be caused to cease at Jerusalem, but "the on wing overspreading of the abominations of desolations" shall continue to be poured upon the desolate until the end of the War or Wars among the nations.

From the above it is clear there are three distinct paragraphs embodied in the information concerning the coming of the Messiah, by the Angel Gabriel to Daniel. In the first of these paragraphs there are two numbers given, viz, 70 weeks and seven weeks; the one, it is obvious, as already stated, is connected with and bears upon the other, and ought to be added together; the sense conveyed will then be as follows:—

That from the going forth of the commandment to restore and to build Jerusalem, until the time comes to anoint the Most Holy, the Messiah, the Prince, there shall be 77 weeks; then, calculating according to the following scale,* No. 2, which I have no doubt was fami-

Scale for Calculating the Prophetical Numbers, selected from the Bible.

1. A Week of 7 days equal to 7 days, Matt. xxviii. 1. Acts, xx. 7. I. Cor. xvi. 2.
- *2. A Week of 7 years, or Sabbatic, equal to 7 years, Genesis, xxix. 27. Levit. xxv. 4.
3. A Week of Sabbatics, or 7 years of 7 years, equal to 49 years. Levit. xxv. 8.
4. A Jubilee every 50th year, equal to 50 years, Levit. xxv. 10. Redemption Year.
5. One day as equal to 1000 years. Psalm, xc. 4. II. Peter, iii. 8.

liar to the minds of the Jews, we shall have, upon 77 being multiplied by seven, a progressive period of 539 years, the period that elapsed from the second year of Cyrus, to the fifteenth year of Tiberius Cæsar. At the end of these 539 years, Christ would be in his thirty-first year, it was then that the Most Holy, the Messiah, the Prince was baptized or anointed, it was then the voice of God proclaimed "This is my beloved son," which proclamation was repeated with the addition of "Hear ye him."

In the second paragraph the Angel Gabriel informs us "And 62 weeks the street shall be built again, and the wall even in troublous times, and after 62 weeks shall Messiah be cut off, but not for himself."

The question now to be considered is, when was it, that the street was built, and the wall even in troublous times? Nehemiah answers this question in the sixth Chapter of his book, and that the time he there refers to was no other than the time spoken of by Daniel, is rendered manifest from the fact, that the time was so troublesome that the Israelites had a two-fold duty to perform, viz., that of builders of the walls of Jerusalem and soldiers, at the same time. In the seventh Chapter he likewise tells us that he gave his brethren Hanani and Hananiah charge over Jerusalem when the wall was built; in the fourth verse he distinctly mentions that the city was large and great, but that the people were few therein, and the houses were not builded. This charge concerning Jerusalem he gave previous to his going to Artaxerxes, and the exact time of his going there he mentions in the thirteenth Chapter and sixth verse, "For in the two and

thirtieth year of Artaxerxes king of Babylon, came I unto the king, and after certain days obtained I leave of the king, and I came unto Jerusalem."

In reading the latter part of the above verse, some persons might be led to think that Nehemiah, after continuing a few days only with the king, returned to Jerusalem; but the Hebrew text admits of a somewhat different interpretation, and may be translated as follows, "For in the two and thirtieth year of Artaxerxes, King of Babylon, came I unto the King, and at the *end of days* I earnestly requested leave of the King and I came to Jerusalem."

From this mode of rendering the verse, it will not only be easily seen, but will be readily acknowledged, that Nehemiah might have returned at the end of years.

Prideaux states that Nehemiah remained at this time with Artaxerxes for five years. What authority Prideaux might have had for this statement, I believe is not mentioned; but this is sure, that any chronologist is at liberty to assume a term of from one to nine years, seeing Artaxerxes is spoken of in ancient history as having died when he had reigned about 41 years.

The Angel Gabriel has been very particular in his information; for he mentions the exact transaction that was to take place at the commencement of these 62 weeks, viz., "That the street shall be built again."

In the thirty-second year of the reign of Artaxerxes, and at the time Nehemiah gave the charge of Jerusalem to his brethren, the wall was built; and in the seventh chapter, fourth verse, he observes, the city was

large and great, and the houses were not builded, or which is the same as if he had said, the houses on each side of the street were not builded, or the street was not built, so that the same thing is signified by the expression of the Angel and the expression of Nehemiah.

The question now is, when was the street built again, agreeably to the prediction of the Angel Gabriel, and according to the information given us by Nehemiah?

In answer to this question, it is to be observed, that the walls were built in the thirty-second year of Artaxerxes. This, then, being the case, it would be found that the city was now in a condition to defend itself, and as it was now prospering under the government of Nehemiah, the Israelites would repair to it from all quarters; and from the encouragement held out to them by Nehemiah, as well as from the now fortified state of the city, it is reasonable to suppose the building of the street would rapidly and progressively advance; and it is not at all unlikely that this work might be completed in six years after Nehemiah had left it, or one year after his return from Artaxerxes, supposing him to have remained five years with him, and, consequently, in the thirty-eighth year of Artaxerxes, the street would be built again.

Then from the second year of Cyrus till the thirty-eighth year of Artaxerxes, there were 110 years, according to the chronology of the Kings of Persia. It is from the thirty-eighth year of Artaxerxes, or from the time of the building of the street again, that the 62 weeks, or 434 years, are to be calculated, at the

end of which time the Messiah was to be cut off, but not for himself. Then in order to compare this time with the 77 weeks, or 539 years, add the 110 years (the time that elapsed from the second of Cyrus to the 38th of Artaxerxes) to the 62 weeks, or 434 years, and the result will be 544 years from the second year of Cyrus to the 20th of Tiberias, when the Messiah was cut off; and as 544 is greater than 539 by five years, it shows that Christ's death took place about five years after the 15th year of Tiberias; and the twentieth year of Tiberias is ascertained to be the true time of Christ's death, because St. Luke says that Christ was about thirty years of age in the fifteenth year of the reign of Tiberias Cæsar; and reading carefully the Evangelists, it appears from the import of several passages that Christ was five times at the yearly feast of Jerusalem after he commenced his public ministry.

Numbers which go to prove each other amount to a mathematical demonstration, Here then are two numbers, or two streams of time, which effect this, viz., 77 weeks, or 539 years, and 62 weeks, or 544 years. These two numbers, however, form but a part of the proof to be adduced.

The third paragraph in the passage already alluded to, announces the exact period of the coming of the Messiah, and the overthrow of the Jewish Dispensation. The week and half week therein mentioned, must be understood, as has already been remarked, as importing the last Great Week and a half of the Jewish Dispensation, being seven years of seven years equal to 49 years, and the half week equal to that of $24\frac{1}{2}$

years, agreeably to No. 3, in the preceding scale ; so these added together make a term of $73\frac{1}{2}$ years, being equal to a week and a half. At the beginning of this time God began to confirm his covenant or promise concerning the arrival of the Messiah—the $73\frac{1}{2}$ years, then, must have commenced at the time when the Angels of God were sent to publish his arrival to the shepherds of Bethlehem, and by them to the whole world. At the commencement of this memorable epoch Christ came ; about the middle of it Christ was offered a sacrifice, and at the end of it the sacrifice and oblation ceased at Jerusalem by the destruction of that city and the Temple. The question may yet be asked when did the sacrifice and oblation cease ? To this question Josephus makes a distinct reply, and his account is the more to be depended upon, as he was present with Titus when Jerusalem was destroyed. Wars of the Jews, book VI, chap. ii. sec. 1 : “ For he had been informed that on the very day which was the 17th Panemus, or Tamuz, which answers to about our 21st June, calculate backwards for $73\frac{1}{2}$ years from this date, and thou wilt have the exact time at which Christ came into the world, which falls from about the 21st to 25th December, or about our winter solstice. By means of the week and a-half the exact time of Christ’s birth is ascertained from the Bible to within a few days : and I believe the apostle John gave the year of the Beast 666. In order to confirm the whole of these prophetic streams of time, I will now endeavour to show that the era of the Beast, 666, given by the Apostle John, does square

with these streams of prophetic time mentioned by Daniel and Jeremiah's 70 years captivity.

At the beginning of these 70 years the nation of the Jews was given up to the power of the Beast, who carried them into captivity, and destroyed their Temple and their city Jerusalem, on account of their transgressions, and falling away from the true worship of God. Then

From the first year of the captivity to the second year of Cyrus..... 70 years

From the second year of Cyrus to the 15th year of Tiberius Cæsar, being 77 weeks, equal to 539 years. Christ being born 30 years prior to the completion of the 539 years, or thirty years prior to the fifteenth year of Tiberius Cæsar, these thirty years of course must be deducted from the 539 years; there then will be left the number of years that did elapse from the second year of Cyrus to the birth of Christ..... 509 years

From the birth of Christ to the destruction of Jerusalem, being a week and half, equal to..... $73\frac{1}{2}$ yrs.

From the destruction of Jerusalem—

Vespasian reigned 7 years,	}	13 $\frac{1}{2}$ yrs.
Titus reigned..... 2 years and 2 months,		
Domitian reigned when the Apostle		
John wrote the Revelation, 4 years and 4 months		

666 years

Being a period of "six hundred threescore and six" from the first year of the captivity to the fifth year of Domitian, the time the Apostle John wrote the Revelation.

That the fifth year of Domitian was the time the Apostle wrote the Revelation, is further confirmed by the message sent to the church in Smyrna, by which they were informed, that they were to have tribulation ten days (predictive of 10 years,) at the end of which time Domitian died, and history informs us that Domitian reigned between fourteen and fifteen years.

Now, compare this with what is written in Revelation, xiii. 18: "For it is the number of a man, and his number is six hundred threescore and six," which is to be understood as if the Apostle had said, the number of the Beast at this present time is 666, according to the mode in which men calculate. Now, observe, the Apostle John distinctly remarks, concerning the number 666, "It is the number of a man;" that is, as if he had said, though this number is to be understood as men generally understand numbers, yet the other prophetical numbers are not thus to be literally received or understood, but to be interpreted as the Bible itself explains them, and as the actual fulfilment of them demonstrates.

I therefore, refuse the explanations that would convert every prophetical number into a sense entirely literal, excepting the number 666. Even the 1000 years, mentioned by the Apostle John is, I believe, to be understood as representing a larger period of time.

There is another number which I meet with in the writings of the Apocrypha, that strengthens much in my opinion the conclusions I have already arrived at concerning the exact time that Christ appeared on the earth; the words are, in II. Esdras, vii. 2: "For my son Jesus shall be revealed with those that be with

him, and they that remain shall rejoice with him 400 years; after these years shall my son Christ die." It may be asked when was it that the Angel Uriel* gave this information to Esdras? The answer to this question is in II. Esdras, iij. 1, where he informs us that this happened in the thirtieth year after the ruin of the city."† By reading Nehemiah I find that when he left Jerusalem, after deputing the charge to his brethren, there is no mention made of Ezra, or Esdras, from which I infer that previous to this time Ezra must have been appointed over those Israelites who were in Babylon, and that he held this office in the thirty-seventh year of Artaxerxes, about the time when Nehemiah returned to Jerusalem, and this is further confirmed by what is said in the fifth chapter of Esdras, wherein we are told that these visions came to him in the 30th year after the ruin of the city Jerusalem.

The question now is, when did this ruin befall Jerusalem? It is answered, about the end of the sixth or beginning of the seventh year of Artaxerxes, and of this ruin Esdras and Nehemiah must have considered it prudent not to make any particular mention.—

* The names Uriel and Gabriel I consider to relate to one and the same divine messenger. These names, although differently spelt, are not more so than many other proper names which we meet with in the Bible, as, for example, see Romans, ix. 25, where the name Hoseah is spelt Osee, and in the 27th verse Isaiah is spelt Esaias, &c.

† When the Jews spoke of the city, they alluded to that of Jerusalem. The very devoted attachment they bore to Jerusalem may be assigned as a reason for this, and that they did bear a strong attachment to it may be gathered from their writings, especially from those penned during their captivity, as in Psalm 137, "If I forget thee, O Jerusalem, let my right hand forget her cunning;" also, "By Babel's streams we sat and wept, when Sion we thought on."

Ancient history, however, has given us the following information concerning this ruin of Jerusalem by Artaxerxes: "As the Persians called him by the name *Diarzdest*, or Longhanded, we may suppose him the Artaxerxes *Longimanus* of the Greek and Roman historians. In consequence of an insult offered to his ambassador by the Israelites, this monarch reinstated Bakht-nasser in the government of Babylon, and sent him with an army to Jerusalem, which he *again destroyed*, killing many thousands, and leading away multitudes of captives. In the extent of his dominions Ardeshir seems to be the Ahasuerus of holy writ, who "reigned from India even to Ethiopia," &c., and his having espoused a beautiful damsel called Ester, whom he discovered among the Jewish captives, proves the identity." The above quotation is extracted from Robinson's Ancient History of Persia.

In the seventh year of Artaxerxes, Ester was made Queen, and also in the same year Ezra received a commission or decree from the King, to go to Jerusalem with silver and gold, as a free-will offering. Before such a decree could be obtained from the King there is no doubt but that a strong representation would be made to him privately by the Queen, of the danger he was in for having ruined the city Jerusalem, grounding, no doubt, her apprehensions as to his safety, on the prophecies concerning the destruction that was to happen to the destroyers of the Temple and of Jerusalem. This view of the subject is warranted from the language used by the King in the decree issued out to Ezra or Ezdras, where he says, in Ezra, vii. 23, "Whatsoever is commanded by the

God of Heaven let it be diligently done for the house of the God of Heaven ; for why should there be *wrath against the realm of the King and his sons ?*"

From these dates and circumstances, it appears clear that Esdras saw these visions at Babylon, in the thirty-seventh year of the reign of Artaxerxes. Then, from the second year of Cyrus to the thirty-seventh year of Artaxerxes, there are 109 years ; add the 400 years spoken of by the Angel Uriel, and they will make 509 years from the second year of Cyrus till the birth of Christ—a result perfectly agreeing with the 77 weeks, or 539 years, and with the 62 weeks or 434 years, and also with the Apostle John's number of the Beast, 666.

This remarkable coincidence, conclusive as any mathematical demonstration, will be found more clearly and succinctly laid down in the sheet at the beginning of this letter.

Comparing the fourfold proof held out to us in the Bible as to the time that elapsed from the second year of Cyrus till the birth of Christ with the present established chronology, thou wilt find there is a difference of 25 years.

First.—Calculating from the era of the Beast or first year of the captivity to the fifth of Domitian, there are 666 years, showing an error in the established chronology of 25 years too much.

Secondly.—From the 77 weeks, or 539 years, or, in other words, from the second year of Cyrus to the anointing of Christ in the fifteenth year of the reign of Tiberius Cæsar, an error of 25 years too much will also present itself.

Thirdly—From the 62 weeks or 434 years from the building of the street again in the thirty-eighth year of the reign of Artaxerxes, to the cutting off of the Messiah, in the twentieth year of Tiberius Cæsar, there will be found in like manner an excess of 25 years.

Fourthly—And also, from the thirty-seventh year of Artaxerxes, Esdras' 400 years to the birth of Christ, proves an error of 25 years too much.

Seeing then that the Bible plainly proves an error of 25 years too much as existing in our common tables of chronology as to this period of time, by a fourfold proof, or four prophetic streams of time, as stated above, I determined to make a critical examination of the reigning periods of the Persian and Grecian Kings and Roman Emperors, as well as the time the prophetic numbers fixed for the birth of Christ, and also the time of the destruction of Jerusalem, in order that I might discover how far the issue of such a research would tally and correspond with the calculations gleaned from the Bible, which calculations from the Bible presented themselves to my mind as proving themselves correct in an extraordinary manner.—Hardly had I well entered upon this part of my examination, when I discovered that the error of 25 years too much lay in the generally received chronological account of time given respecting the commencement of the Grecian empire ; but of this error of 25 years I shall be more particular further on. As I proceeded in my enquiries, I found that as Christ was about thirty years of age in the fifteenth year of the reign of Tiberius Cæsar, according to St. Luke, his birth

must have happened about 16 years previous to the death of Augustus Cæsar. I also observed, that as it is stated that Augustus Cæsar reigned about 44 years after the death of Anthony and Cleopatra; and also, that Herod died about the 25th year of his reign, after the death of Anthony—I perceived, I say, from this calculation, that Herod must have died about three years before the birth of Christ.

The more I examined, the more convinced I became, that erroneous calculations existed somewhere; here also as well as at the beginning of the Grecian empire, in the chronological account of the periods of time that elapsed between the death of Julius Cæsar and the death of Augustus Cæsar, because I saw that the profane chronological time did not square with the dates given in the New Testament, nor yet with the prophetic time pointed out by the Old Testament. I then resolved to direct my particular attention to that period of time which succeeded the death of Julius Cæsar; and the first thing I took notice of on reading Josephus' Antiquities, chapter ninth, was, that after Cæsar had defeated Pompey, and appointed Antipater to the office of Procurator of Judea, Antipater made his son Herod Governor of Galilee, "who was then a very young man, being only *fifteen years of age*. It appears, however, that his youth formed no impediment to his holding office." Roman history informs us that Octavius, afterwards named Augustus Cæsar, was about nineteen years of age when his uncle, Julius Cæsar was killed by Brutus and others, about three years and a half after the murder of Pompey in Egypt.

Antipater made his son Herod Governor of Galilee, about the time that Julius Cæsar had left Egypt, or shortly after. It appears then that Herod must have been at the time of Julius Cæsar's death about eighteen years of age. Now, as Josephus distinctly states, that Herod, when made governor of Galilee, was only fifteen years of age, and that he was very young, and seeing also he narrates the circumstance again of his being young, in his Wars of the Jews, there is sufficient proof, I think, for concluding that Josephus was not in error when he stated fifteen years for Herod's age, then, there could not have been more than about one year and a half of difference between the age of Herod and that of Octavius or Augustus Cæsar, at the time of Julius Cæsar's death, Herod being then about eighteen and Octavius about nineteen and a half years of age. Josephus says, in Antiquities, Book 18, chap. ii. sec. 2, Augustus lived seventy-seven years, and reigned fifty-seven and a half years; and it is perfectly clear that Josephus calculated his reign from the death of his uncle, Julius Cæsar: again, the time that transpired from the death of Julius Cæsar to the decease of Anthony and Cleopatra, I find from the following calculation:

Herod was about his eighteenth year at the death of Julius Cæsar. The battle of Actium was fought during the seventh year of his reign, and Anthony and Cleopatra destroyed themselves in about the second year after the battle of Actium. Then the death of Anthony took place in the ninth year of the reign of Herod, and the length of his reign was 34 years after Antigonus' death; it is then quite clear

that Herod had the kingly power for 25 years after the death of Anthony and Cleopatra; then add these 25 years of his reign after Anthony's death to his age, eighteen, at the death of Julius Cæsar, making, 43, being the number of years of Herod's life that is distinctly known. Now, when these 43 years are subtracted from the full term of Herod's life—which was seventy years, according to Josephus—we have a remainder of 27 years; upon a little consideration we will find that these 27 years were just the period of time that elapsed between the death of Julius Cæsar and the death of Anthony and Cleopatra, and *not a lapse of 14 years*, only, as we find stated in our common chronological tables.

This calculation, moreover, distinctly points out that the length of Augustus Cæsar's reign after the death of Anthony and Cleopatra, must have been about 30½ years, and not as has been erroneously, or perhaps what is worse, fraudulently, stated 44 or 45 years.

The age of Herod at his death was 70 years, and that of Augustus 77, and as Herod was one year and a half younger than Augustus, it is clear there could not be more than about *five years and a half* between the death of Herod and the death of Augustus Cæsar.

Their reigns, after the death of Anthony, prove the same time between their deaths; for, deduct 25 years from 30½, and there will remain five years and a half. Hence it appears that about 13 years have been erroneously deducted from the true time, 27 years, that elapsed from Julius Cæsar's death to the death of Anthony, and which *have* been added to the true time, 30½ years, of the reign of Augustus Cæsar after the

death of Anthony, making it turn out as if he had reigned about 44 years after that event, instead of the true time, $30\frac{1}{2}$ years. It may be asked, can any further proof be given that 27, not 14 years, elapsed from the death of Julius Cæsar to the death of Anthony and Cleopatra? I answer, yes.

Epiphaius de Ponder et Mensur states, that Cleopatra reigned 32 years, thereby showing that there were 27 years between the death of Julius Cæsar and that of her own death and Anthony's.

Again, from the fragments of the life of Augustus Cæsar that have been handed down to us, I find we may gather that one year, or thereabouts, would intervene between the death of Julius Cæsar and that of the second triumvirate, which was entered into by Octavius, Lepidus, and Anthony. An agreement was first formed for the term of five years. This agreement was again renewed for other five years, and after this for two more years; so these 12 years in addition to the foregoing one year, will constitute a period of 13 years, from the death of Julius Cæsar to the end of the second triumvirate, which second triumvirate ended by throwing aside Lepidus; and then after this Anthony and Octavius divided the empire between them; Anthony possessed the East part, and Octavius the West part—and Josephus distinctly says that Anthony reigned with Octavius for the space of 14 years. Now, there is no doubt but that these 14 years are to be calculated from the end of the second triumvirate that was entered into between Anthony, Octavius, and Lepidus—still further confirming the fact, that there was a period of 27 years between the death of Julius Cæsar and that of Cleopatra and Anthony.

Diodorus says that Augustus Cæsar ruled 12 years with them, (that is, with Lepidus and Anthony,) and 44 years alone. It is obvious these 12 years, by the expression of Diodorus, (*with them,*) is the time the second triumvirate lasted; consequently, the 44 years mentioned by Diodorus are to be calculated from the time the empire was divided between Octavius and Anthony, at the end of the second triumvirate, being about 13 years after the death of Julius Cæsar, and about 14 years before the death of Anthony and Cleopatra.

Suetonius says, Cæsar reigned in conjunction with Anthony 12 years, and afterwards 44 years. Suetonius is not so distinct in his expression as Diodorus, for he only mentions Anthony, without mentioning Lepidus; but as the time 12 and 44 years mentioned both by Diodorus and Suetonius, agree with each other, it is evident that they both calculated the 44 years from the end of the second triumvirate.

In Book 18, chapter ii. section 2 of Antiquities, Josephus says, Augustus Cæsar and Anthony reigned together 14 years. Josephus always gives the total years of the reign of Augustus from the death of Julius Cæsar to the death of Augustus, and he distinctly mentions the number of years Anthony reigned with him after the second triumvirate to Anthony's death, to be fourteen years; and Diodorus gives the time that the second triumvirate lasted, to have been 12 years; and from the death of Julius Cæsar to the beginning of the second triumvirate, one year would elapse, as already mentioned; and as Diodorus makes the reign of Augustus Cæsar to have been forty-four

years, his reign, according to Diodorus, would commence at the end of the second triumvirate, or about thirteen years after the death of Julius Cæsar, and fourteen years before the death of Anthony and Cleopatra.

Combining the different statements of these different writers, viz., Josephus, Diodorus, and Suetonius, the following results will be found to be correct, and which I think must, of necessity, be acceded to by every impartial thinker and correct calculator—That one year did elapse from the death of Julius Cæsar to the beginning of the second triumvirate; that the second triumvirate lasted 12 years; that then Lepidus was ejected, and the second triumvirate ended, and at that time Octavius and Anthony divided the empire between them, which conjoint reign lasted for 14 years, agreeably to Josephus, at the end of which 14 years, Anthony and Cleopatra were destroyed; and shortly after this event Octavius obtained the name of Augustus, and reigned from the death of Anthony for the space of $30\frac{1}{2}$ years; and history, when carefully examined, will prove this fact. It also informs us that he was saluted Emperor by the army after Anthony's death only about twenty-nine times, whereas, if he had reigned 44 years after the death of Anthony, he would have been saluted about forty-three or forty-four times.

In Antiquities, Book 15, chap. vi. sec. 38, Josephus says, "Herod slew Hyrcanus 40 years after he was restored by Pompey, at the time he went to Cæsar after the battle of Actium. These 40 years at once show that the time from Julius Cæsar's death to that of Anthony's was 27 years, and not 14 years.

I shall, moreover, submit to thy consideration a list of the Presidents or Governors of Syria, from the time the Grecian power was overthrown by Pompey, that thou mayest the more clearly perceive how far the account given of the time of each of their Presidencies tallies with the 27 years that must have elapsed from the death of Julius Cæsar to the death of Anthony, and also, with the dates contained in the New Testament.

PRESIDENTS OF SYRIA.

Gabinus	3 years
Crassus	2 „
Cassius.....	1 „
Bubulus	3 „
Sextus Cæsar	3 „
Marius	20 „
Varus	17 „
Saturnius }	3 „
Volunius }	
Varus	1 „
Cyrenius	12 „
Quirinius	21 „
Flaccus.....	6 „
Vetellius	5 „
Petronius	3 „

Caius began to reign about the first year of the Presidency of Petronius.—See Josephus.

Now, taking a retrospective glance or calculation from the Presidency of Petronius, or first year of Caius the Emperor,* and assuming the age of Christ to have been thirty-six years, his birth would take place about the sixth or seventh year of the Presi-

* Farther on it will be proved that 36 years and about 3 months elapsed between Christ's birth, death, and resurrection.

deney of Cyrenius, which harmonizes in the most satisfactory manner with what is to be met with in the second chapter of Luke. Again, if we carefully examine the respective periods assigned to the different Presidencies of Syria, with the information furnished us by Ancient History of this period of time, our conviction, if possible, will be still further confirmed, that 27 years did elapse between the death of Julius Cæsar and that of Anthony; but the subtracting of about 13 years from this period of time, and adding it to the true time $30\frac{1}{2}$ years that Augustus reigned after the death of Anthony and thus making it 43 or 44 years, has reduced Christian chronologers and expositors to desperate shifts, and the method of calculating which they have adopted has tended greatly to propagate an error which, I think, has been wilfully entered into by some of the first enemies of Christianity, for the purpose of throwing discredit on the dates recorded in the New Testament,—for example, by allowing 44 years to be the time of Augustus' reign after the death of Anthony, there was then no possibility in making the Presidency of Cyrenius square with the birth of Christ; but to get rid of this difficulty they have had recourse to the subterfuge of calling the following President, Quirinius, by the name of Cyrenius, and then to charge the Greeks with having translated Quirinius into Cyrenius,—I have in my possession a French Testament wherein the French translators have actually inserted Quirinius instead of Cyrenius, as it stands in the original Greek. This shows that our English translators have rendered it more faithfully than the French have done, and there

is little doubt, I think, but that the French were obliged so to do in order to reconcile their translation with the erroneous chronology; which goes to show that Augustus reigned 44 years after the death of Anthony instead of $30\frac{1}{2}$. I shall produce another example,—that the translation from Josephus' text has been framed for the express purpose of making it square with the erroneous or fraudulent account of the time of Augustus' reign. Josephus' *Antiq.* Book 18, chap. ii. sec. 1, "When Cyrenius had now disposed of Archiaus' money, and when the taxings were now come to a conclusion, which were made in the 37th year of Cæsar's victory over Anthony at Actium." From the manner in which Whistin has translated this passage, if he was the first that translated it so, one would think that for a moment at least he had set the rules of common sense at defiance, he thus renders it,—“which were made in the 37th of Cæsar's victory over Anthony, at Actium,” thereby implying that there was a progressive continuation of this victory for the lengthened term of thirty-seven years, which is of course an absurdity. The translation ought to be rendered thus, “Which were made in the 37th year of Cæsar, after his victory over Anthony at Actium.” Whoever may have given the foregoing wrong reading to Josephus, one thing is plain enough, that their design has been to lead their readers into the belief that Augustus made this decree 37 years after the death of Anthony, thereby giving countenance to the erroneous time, 44 years, instead of the correct time, $30\frac{1}{2}$ years. It is certain that Josephus always dates the reign of Augustus Cæsar from the death of Julius

Cæsar. Now, as 27 years must have elapsed from the death of Julius Cæsar to the death of Anthony, then the 37th year of Augustus Cæsar would, in the due course of time, happen in the tenth year after Anthony's death. If we take a careful review of the periods which have been assigned to the different Governors of Syria, computing backwards from the first year of Petronius, at the death of Caius the Emperor, and take into account the exact time of Augustus and Herod's reign, we find that Christ would be born about the fourteenth or fifteenth year of the reign of Herod, after the death of Anthony, and about the sixth or seventh year of the Presidency of Cyrenius in Syria. It is clear, then, that Christ was born about sixteen years previous to the death of Augustus Cæsar, and about ten years previous to the death of Herod.

Celsus, an ancient author and violent enemy to Christianity, whilst he endeavours to overthrow the fact of Christ's miracles as such, yet presumes not to deny that very wonderful acts said to have been performed by Him, were in any way false or fictitious, but alleges that his power and skill in achieving these acts, was acquired by having learned magic in Egypt. When Celsus wrote, it must have been well known that Christ had been in Egypt, and that, a considerable time previous to the death of Herod, before he could have ventured to charge Christ with having learned magic at so early an age as he was during the time he was in Egypt.

The Scriptures and the prophetical numbers, as well as the accounts recorded in profane history, clearly bear out the fact, that Christ was in Egypt with

Joseph and Mary about nine years before the death of Herod, and this account we find to be perfectly consistent with what is related in the Gospel by St. Matthew and St. Luke. St. Matthew mentions that of their carrying the young child Jesus down to Egypt, and his having remained there until the death of Herod, but omits the particulars of his circumcision and presentation at the Temple. St. Luke relates the case of the child's presentation at the Temple, but takes no notice of their going to Egypt, and as a male child with his mother, could not by the law of Moses be presented at the Temple till forty days after the child's birth, it is very probable the wise men might have gone to Bethlehem some days previous to the expiration of the forty days, the period prescribed by the Mosaic law, the child Jesus would then be presented along with the offerings at the Temple of Jerusalem; and according to St. Luke, would then be taken to the city Nazareth, and from thence, without loss of time, would be taken by Joseph and Mary, his mother, down to Egypt, where they continued till the death of Herod, which happened about ten years after the birth of Christ.

Tacitus and Suetonius, both bitter enemies to the Christians, agree in relating the extraordinary circumstance of a persuasion generally prevailing amongst the Heathen about the time of Christ's birth, that a King should arise out of the East. The Roman Senate was in such a panic at the apprehension of an approaching King, that they were about to make a decree that no male child born in a certain year should be brought up, fearing that this great King should arise among

themselves. Some temporizing Jews, called Herodians, flattered Herod that he was the King expected; and it is probable that this opinion, which they had infused into his mind, would make him very jealous of a rival; when the birth of Christ was reported to him; and when the deliberations of the Roman Senate upon this subject, had reached his ears, he would be induced thereby, as well as from a principle of jealousy, to order the slaughter of the infant children of Bethlehem under two years of age, in the hope, no doubt, that the new born King would be slaughtered among them.

I shall refer to two more places in Josephus, where the dates have been corrupted, in order to make them square with the erroneously stated 44 years of Augustus' reign after the death of Anthony. *Antiq.* xviii. 4. Philip the Tetrarch of Trachonitis and Gaulonites, brother of Herod Antipas, died in the twentieth of Tiberius' reign, after having reigned 37 years.

Thou seemest to me to have correctly shown by thy quotation from Ruffinus' Latin version of Josephus, prior to the year 410, that the correct reading was not the twentieth, but the twenty-second of Tiberius, seeing it has been proved that Herod died only about five years and a half before the death of Augustus; therefore, the time that elapsed from the death of Herod to the twenty-second year of Tiberius, was a period of 27 years, instead of 37 years.

As for those coins mentioned by thee, bearing the superscription of Herod Antipas, who was Herod's youngest son, I believe the date imprinted upon them was designed either to mark out his age, or perhaps

the period of some other event with which we are now unacquainted; but assuredly they tell us not of his reign. Perhaps they were dated from the time his Father appointed him as his successor, or from the time the principal part of the Temple was finished, but it is very plain that the true time of Philip's reign, from the death of his father Herod, up to the twenty-second year of the reign of Tiberius, was twenty-seven, not thirty-seven years; but as Augustus Cæsar's reign after the death of Anthony, was corrupted to the extent of about thirteen years and a half too much, there was a sort of necessity that Philip's reign should be altered from twenty-seven to thirty-seven years. Now, as Josephus' text in this instance was vitiated to the extent of ten years, to make it nearly square with the wrong forty-four years' reign of Augustus after Anthony's death, there was an equal necessity to subtract ten years from some of the dates previous to the death of Anthony. Again, in *Antiq. Book 14th, chap xvi. sec 4.* speaking of the miseries that happened to the city, Josephus observes that "This destruction befel the city of Jerusalem on the solemnity of the fast, as if a periodical revolution of calamities had returned since that which befel the Jews under Pompey, for the Jews were taken by him on the same day, and this was after twenty-seven years time." Now, as Josephus mentions a periodical revolution of calamities, it is clear that the time when the periodical revolution of calamities happened, squares with the thirty-seven years, and not with twenty-seven years. From the time that Pompey took Jerusalem till the time that Herod took it, there were about $36\frac{1}{2}$ years, and from

that period till Herod at his last illness, a little before his death, imprisoned the principal men of the Jewish nation, and left orders that at his death they should be killed, there was about 37 years; and from Herod's death to the calamity that happened them in the reign of Caius, and from thence to the final destruction of Jerusalem by Titus, there were about $36\frac{1}{2}$ years.

The words that Josephus uses in explanation, and which are attached to the number 27, proves that his number 37 years has been corrupted to* 27 years, with the view, no doubt, of producing a nearer agreement with the curtailed time of 14 years, said to have elapsed between the death of Julius Cæsar and the death of Anthony, and I have great reason also to suspect that the age of 15 years, which has been ascribed to Herod at the time his Father appointed him Governor over Gallilee, would have been corrupted into 25 years, if Josephus had not been particular in describing Herod as being very young, which I do think prevented the corrupters of the text from turning the 15 years into 25.

I would ask, is it a likely circumstance, that Josephus would have described Herod as being very young, had he really been 25 years old? would he, again, in the

* I have made reference to the oldest Greek and Latin copy of Josephus I could find, viz., that written by Jacobus Crispanus, and dated Geneva, A.D. 1633. In it, however, there does not appear to be any note that relates to the 37 years of Herod Antiphus' reign, nor yet to the 27 years as met with in Josephus, and which are said to have elapsed between the taking of the Temple of Jerusalem by Pompey, and that of its being again taken by Herod. The corruptions in these dates must have made their way into the works of Josephus at an early period, and probably cannot now be detected by any of the present existing copies. However, I will transfer the investigation of these two points to any other who may chance to have access to Copies of a still more remote date than the one it was my lot to fall in with.

Wars of the Jews have repeated this assertion if Herod had actually been 25 years of age? I think not.

Josephus states that Domitian was sent as Commander to Gaul at the age of eighteen, but does not in his case add that he was very young.

Indeed I think it argues much in favour of Josephus' foresight or prophetic knowledge, that he was so particular in regard to the respective ages of Herod and Augustus Cæsar.

Those who find fault with him because he has not given an account of Christ and the primitive Christians as they could have wished for, do not consider the political motives that might induce him to silence upon this head; they ought to remember that Josephus felt himself placed under the immediate and especial patronage of the Emperors Vespasian, Titus, and Domitian, who were Pagans, and consequently opposed to Christ and Christians, particularly Domitian, who acted very cruelly towards them; but seeing that some of Josephus' writings have been lost, who can tell but he might in these have given his testimony in favour of Christianity.

Regarding those writings of his, which have been handed down to us, I think it very probable that when Christianity gained an ascendancy over Paganism, that Josephus' transcribers may have inserted in them such testimonies of Christ as Josephus himself, on account of the danger he would thereby be exposed to, had not courage to offer. Or he might have perceived that if he had given any account of Christ or Christians, his writings would have been destroyed.— Be this as it may, one thing to us is certain, he says nothing against Christ or Christians, a strong

presumption, in my opinion, as some have already remarked, that he was, like Nicodemus, a secret disciple.

As it is proved that the reign of Augustus Cæsar, after Anthony's death, was about $30\frac{1}{2}$ years; and Herod's reign, after Anthony's death, was about 25 years, a proof arises from the same source that Christ was born during the Presidency of Cyrenius in Syria, and this agrees with what is recorded by St. Luke, and "Christ did appear in the second Temple, agreeably to the Prophecy of Haggai." Josephus says, the Jews would not suffer the second Temple to be pulled down until the other was nearly completed, and which was built round about and beyond the foundations of the second Temple to a very great extent, and as preparations for this building commenced about the sixteenth year of Herod's reign, then these preparations must have been from about eleven to thirteen years before the birth of Christ; and when the child Jesus was presented, it must have been in the second Temple, and at the time the third Temple was erecting round about the second; and when the ten or eleven years or more, that preparations and building the foundations previous to the birth of Christ is added to the thirty-six years of Christ, before his death there is produced forty-six years, which precisely corresponds with the statement made by the Jews to Christ, respecting the time of the building of the Temple, as in the Gospel by John, ii. 19, 20.

These calculations show that instead of Christ being born after the death of Herod, he was born about ten

years before that event; it becomes then a matter of some importance to ascertain if possible who it was that so far misled the first Christian chronologists in this matter, or it is plain they copied from the chronologies written by the first enemies of Christianity, without, I believe, their having any suspicion of error or fraud having been committed. My own opinion is, that these corruptions were generally made from the time of Ptolemy of Egypt, about A. D., 140, and including the time of Porphyry, who lived about A. D., 270. He wrote against Christianity, and also wrote a chronology. It was during the life time of Ptolemy of Egypt, that Andrianus and Antonius reigned, two great enemies to Christianity, and it was in their reigns that the Sybilean books were prohibited from being read, because they were supposed to favour the Christians; if then the Sybilean books became so much the object of dislike to the enemies of Christianity, merely because they were supposed to favour Christianity; how much more would the prophetical numbers of the Bible become the object of their malignant attacks, which so plainly testified of the exact time or year of the Messiah's birth, and was pointed out to a former senate of Rome, which made them deliberate whether or not they should destroy every male child born during that year. To this very dislike which they bore to every writing or history which favoured Christianity, we may, I think, safely attribute the destruction of so many ancient histories, along with the Sybilean books; and this dislike we may also assign as a reason for the change that took place in their calcu-

lations or chronologies of time, during the reign of Augustus Cæsar, and which made them lengthen* time at the beginning of the Grecian empire, with a view, no doubt, of throwing discredit on the dates in the Gospels and prophetic numbers given by Daniel, and thus producing an incongruity between the prediction and the period of its accomplishment.

History informs us, of some eminent persons who believed in Christ after they had examined the prophecies concerning him, and I doubt not, it was to counteract such a tendency that time was changed; indeed these prophecies themselves foretold that time would be changed by the fourth Great Power or Beast, Daniel vii, 25, "He shall speak great swelling words against the Most High, and think to change times and laws, and they shall be given into his hands until a time, and times, and the dividing of time."

For the purpose of examination, I shall transcribe from Ptolemy's chronology a list of the different reigns, from the second year of Cyrus to Ptolemy's own life time.

PERSIAN KINGS.

Cyrus reigned from his second year	7 years
Cambyses	8 „
Darius I.	36 „
Xerxes	21 „
Artaxerxes I.	41 „
Darius II.	19 „
Artaxerxes II.	46 „
Ochus	21 „
Orastus.....	2 „
Darius III.	4 „,—205

* It appears that the Jews instead of lengthening time from Cyrus till the destruction of Jerusalem by Titus, went to the other extreme, by shortening time to a great extent, and I have no doubt but they did this in their chronological tables, in order to throw discredit on the prophetic numbers that showed the time of Christ on earth.

GRECIAN KINGS.

Alexander.....	8 years
Philippus Aredeus	7 „
Alexander Aegus.....	19 „
Ptolemaus Lagus.....	20 „
Ptolemaus Philadelphus	38 „
Euergetes I.	25 „
Philopater	17 „
Epiphanes.....	24 „
Philomater	35 „
Euergetes II:	29 „
Soter.....	36 „
Dionysius	29 „
Cleopatra	22 „—309

ROMAN EMPERORS.

Augustus	43 „
Tiberius	22 „
Caius	4 „
Claudius	14 „
Nero	14 „
Vespasianus	10 „
Titus.....	3 „
Domitianus	15 „
Nerus I.	1 „
Trajanus	19 „
Adrianus	21 „
Antoninus.....	23 „

From Ptolemy's chronology the number of years which elapsed from the second of Cyrus to the close of Augustus Cæsar's reign, was 557 years. Now, I have already shown from the Gospel by St. Luke, that Christ was born about sixteen or sixteen years and a half previous to the death of Augustus Cæsar. Subtract then 16 years from 557, and there will remain 541 years, which is the time that elapsed from the

second year of Cyrus to the birth of Christ, according to Ptolemy's chronological table. Now, as I have proved to a mathematical certainty that the Bible gives only a period of 509 years from the one event to that of the other, it will from thence be readily seen, that Ptolemy has committed an error of about thirty-two years too much in his computation. The greater part of this error will be found to rest in a mistake that Ptolemy has fallen into, respecting the reigns of Philippus Aredeus and Alexander Aegus, at the beginning of the Grecian reigns. The reigns of these two Kings ought not to have been inserted in his chronological list, as they reigned together, and that, too, during the 19 years Ptolemy Lagus was Governor of Egypt; it is clear Ptolemy committed an error of twenty-six years too much in this instance, and that Ptolemy was in error here will appear from a slight perusal of the histories of these times, especially from that of Justin. As under is a list of the chronologies of these times, in order to exhibit the difference between them.

CHRONOLOGIES.

ALEXANDRIAN.	PORPHYRY.	EUSEBIUS.
Alexander..... 12.	Ptolemy..... 19.	Ptolemy..... 19.
Ptolemy 20.	Ptolemy..... 20.	Ptolemy..... 20.
P.Philadelphus 38.	P.Philadelphus 38.	P.Philadelphus 38.

The Alexandrian chronology gives the correct time of the foregoing reigns, and clearly discovers Ptolemy's error of twenty-six years, and the fraud committed by Porphyry, the keen enemy of Christianity; he wrote about A. D., 270. He easily perceived that the time which had been assigned by Ptolemy to Philippus

and Alexander Aegus, was so glaringly contrary to the clearest historical facts, that he felt himself under the necessity—for the sake of somewhat more consistency—to abandon the seven years attributed to Philippos, yet nevertheless retained the nineteen years which had been assigned to Alexander Aegus; and to conceal as much as possible this fraud, he puts down these nineteen years in the name of Ptolemy Lagus, instead of in the name of Alexander Aegus, as Ptolemy the Egyptian Mathematician has it in his chronology; and yet, Porphyry's chronology has been followed by Eusebius, and that of Eusebius again has been followed by all Christian chronologers. As time was lengthened at the beginning of the Grecian Kings of Egypt, to the extent of about twenty-six years, there was an unavoidable necessity for lengthening the reigning periods of the Grecian Kings of Syria, and this they effected, by making it appear that Antiochus* Soter reigned 19 years after his father Seleucus Nicator's death, whereas, by reading Justin and other authors, we are led to understand that reign took place in a distant part of his father's dominions, during the period

* I see that Clinton has not been able to explain how it happened that Antiochus Theos reigned fifteen years, and died at the age of forty-five years. He, observing that Antiochus Soter, the reputed father of Antiochus Theos, was only married about twenty years previous to the beginning of the reign of Antiochus Theos.

History informs us, that Seleucus Nicator married Demetrius' daughter, and that he had a child by her before he gave her to his son, Antiochus Soter. Before this event happened, the child might have been about ten years of age; then add the succeeding 19 or 20 years, will produce 30 years, and the 15 years of his reign, will make 45 years, which shows, that although Theos might be called Soter's son, on account of Soter's connection with Theos' mother, it appears that both Soter and Theos were sons of Seleucus Nicator.

of his father's life time ; besides this, six or seven years has been superadded to the reign of Seleucus, so as to make it comport with the corruptions in the reigning periods of the Grecian Egyptian Kings ; and as corruptions to the extent of 26 years had been made in the case of the Grecian Syrian Kings, there was found an absolute necessity for altering the Grecian era, from twelve years before the death of Alexander the Great till twelve years after his death—an era that took its computation from the first year of the reign of Alexander the Great, and known as such throughout Syria ; but the corrupters falsely call it the Seleucidæ era. The Greeks and Arabians called it by the name of the Horned Epochæ. Christmannus says, that the Arabians and Greeks called Alexander by the name of the Horned, as being Monarch both of the East and West. By no correct calculation is there any possibility of making the reigns of the Syrian Grecian Kings, as stated in chronologies, to square with the dates upon their coins, and the beginning of this era, at twelve years after Alexander's death.

It is remarked by Froelick and by Vaillant, that the first coins of the Seleucidæ which bear a date, are the coins of Antiochus Magnus which are preserved of the 112 and the 117 years of the Seleucidæ—the twenty-third and twenty-eighth years of his reign. These authors declare that there must be an error somewhere in the Seleucidæ era, because they did perceive that it was impossible the era could have commenced 12 years after Alexander's death, but, instead thereof, must have commenced previous to that event. The books of the Maccabees record events by this era, and

there it is called the years of the kingdom of the Greeks, and it is evident the writer of the Maccabees understood this era to have commenced from the first year of Alexander's reign, seeing it is mentioned in I. Mac. vi. 6, 2: "Alexander (son of Philip the Macedonian King) who reigned first," also see I. Mac. i. 1—11.

The Ptolemy's of Egypt and the Egyptians calculated by the Philipean era which commenced at the death of Alexander the great, when his brother Ari-deus was chosen in his stead, whom they called Philip, and from his reign the Philipian era derived its name and commencement, and there is not the least evidence that any attempt was made by the Ptolemies of Egypt to alter the date of this era. Indeed I appeal to the dates inscribed upon their coins, as a proof that their reigns have been corrupted, to a greater extent by Ptolemy and by Porphyry, than the true time in their chronologies.

A coin of Philadelphus has been discovered, bearing the date 49, that is the highest numbered coin of his reign. From the date of this coin Vaillant thinks, that the Egyptian Kings must have dated the era from the beginning of their reign, and not from the beginning of Philip's reign; Vaillant observes the error, but he attributes it to a wrong cause; he seems to have entertained no idea that the time of the reign of these Kings was corrupted. The learned author of the *Fasti Hellenici* takes notice also of what Vaillant has said of this coin, and he observes, that it might be one of the coins which had been made at the beginning of the reign of Philadelphus; this remark,

however, of the learned author, is entirely overturned by the dates upon the coins of Philadelphus' successors.

There is another proof of the corruptions of time at the beginning of the reigns of the Grecian Kings of Syria and of Egypt, which may be shown from what Jesus the son of Sirach says in his second prologue to Ecclesiasticus. "In the 38th year coming into Egypt when Euergetes was King."

It is known that the era of principalities was used by the Jews, which commenced 19 years after the death of Alexander the Great, when his captains divided his empire into principalities amongst themselves; this era was used by this Apocryphal writer which shows that he was come into Egypt in the beginning of the reign of Euergetes, and as it nearly squares with the Alexandrian Chronology, it also proves, that the reigns of the Grecian Kings of Syria and Egypt have both been corrupted, for when the 19 years and the 38 years are added, they produce 57 years, which is about the true time that elapsed between the death of Alexander the Great, and the beginning of the reign of Euergetes.

Astronomers have justly denounced the dates of the Eclipses as false, that took place in the reign of Alyattes, when the Lydian and Median armies were fighting, and the Eclipse mentioned by Diodorus and observed during the voyage of Agathocles. In Phil. trans., 1811, Bailey has calculated all the Eclipses from B. C., 656 to 580, and found one Eclipse that was total in Asia Minor, viz., 30 Sept., 610 B. C.

The date of the Eclipse stated by Diodorus is said to be 310 B. C. Subtract the error of 25 or 24½

years too much, from 310 equal to 285½ B. C., being about the true time of the Eclipse mentioned by Diodorus; then astronomers will find that the Eclipse mentioned by Diodorus, will square with the Eclipse mentioned by Herodotus.

Taking a general review of Ptolemy's chronology, it will readily appear that his object was to give an account of time, and not an exact account of each Kings reign at the ending and beginning of each Monarchy, and as a proof of this, we find him making III. Darius reign four years, and Alexander the great eight years, whereas it is well known that the III. Darius reigned six years, and Alexander the great twelve years; these two Monarchs reigned four years at the same time, and he deducts four years from the reign of Alexander, and he ought to have deducted four years from the reign of III. Darius, but here Ptolemy or his transcribers have fallen into an error of two years too much for Darius' reign. Had Ptolemy actually put down six years for Darius, and twelve years for Alexander, he would, upon that supposition, have exceeded the true time by eight years, but even as he has it, he has exceeded the true time that did elapse during the reign of these two Monarchs by two years, notwithstanding this error of two years, and the more palpable error that immediately follows of twenty-six years, yet I am warranted to infer that Ptolemy adopted the same plan in his chronology, when treating of the reigns of Cleopatra and Augustus Cæsar, which he did in the case of Darius and Alexander the great, designing it to be understood that he did not give the full time of their reigns, but only of their Monarchies,

and his reason for doing this is very evident, it being to keep an account of time ; it is evident, then, that the following was Ptolemy's method of calculating the reigns of Cleopatra and Augustus Cæsar ; he commences Cleopatra's reign with her brother, when she was between twelve and thirteen years of age, and her brother about ten years, and they reigned under the tutorage of the Romans, especially under that of Pompey, for about $5\frac{1}{2}$ years from the commencement of her reign with her brother. Pompey was murdered by her brother ; the brother in his turn, and about the same time, was drowned in his flight from Julius Cæsar, and about this time also Cleopatra was established on the throne of Egypt by Julius Cæsar, and from this time she reigned $16\frac{1}{2}$ years to the end of the second triumvirate entered into between Lepidus, Anthony, and Octavius, making it exactly 22 years that she reigned, from her first year with her brother to the end of the second triumvirate, and it was at this period Ptolemy fixed the end of her reign and the beginning of the reign of Augustus Cæsar, which he says was 43 years until his death ; then as it is clear that Cleopatra reigned after the close of the second triumvirate 14 years in conjunction with Anthony, it is also as clear even according to Ptolemy's own calculations, that the whole extent of her reign from her first year with her brother, to her last year with Anthony, was a period of no less than 36 years, and Epiphaneus bears testimony to the correctness of this calculation, because he says that Cleopatra reigned 32 years, but he must have commenced her reign about a year and a half before Pompey's death, as only $30\frac{1}{2}$

years elapsed between the death of Pompey and the death of Cleopatra: Diodorus and Suetonius are also in agreement with Ptolemy's method of calculating the reigns of Cleopatra and Augustus Cæsar, except that Diodorus and Suetonius make the time that Augustus reigned from the end of the second triumvirate to be 44 years, and Ptolemy makes it 43 years; but as the total time given by Diodorus and Suetonius nearly squares with the total time given by Josephus of the reign of Augustus, therefore Ptolemy or his transcribers must be in error one year in the reign of Augustus Cæsar. Josephus' method of calculating the reign of Augustus Cæsar is again different from the method of Ptolemy, Diodorus, and Suetonius, he first mentions the whole extent of Augustus' reign $57\frac{1}{2}$ years, and then mentions the time that Anthony reigned with him, from the end of the second triumvirate, when they two divided the Empire between them till Anthony's death, to be fourteen years, and the period of time, twelve years, mentioned by Diodorus and Suetonius that the second triumvirate lasted, has been assimilated by some corrupter into the same period of time, fourteen years, that Josephus says Anthony and Augustus reigned together after the second triumvirate; by these calculations it appears that there were three periods of time in the reign of Cleopatra, and four periods of time in the reign of Augustus Cæsar.

The first period in Cleopatra's reign, was from the first year with her brother, which was $5\frac{1}{2}$ years to his death, from thence to the end of the second triumvirate $16\frac{1}{2}$ years, comprising the period of 22 years, according to Ptolemy, at which period of her reign, and at the

end of the second triumvirate, he makes her reign end, then begins with the reign of Augustus Cæsar ; the next and last period of her reign was in conjunction with Anthony, from the end of the second triumvirate to her death, being a period of fourteen years with Anthony, making in all a period of thirty-six years that she reigned.

The first period of the reign of Augustus, was from the death of Julius Cæsar to the beginning of the second triumvirate with Lepidas and Anthony, about one year would elapse ; from thence to the end of the second triumvirate, which lasted twelve years, alluded to by Suetonius, and taken notice of in direct language by Diodorus ; the next period of his reign was from the end of the second triumvirate, when Anthony and Octavius divided the empire between them till Anthony's death, being, according to Josephus, 14 years, and from the death of Anthony and Cleopatra till Augustus' death there was a period of $30\frac{1}{2}$ years, making from first to last the sum of $57\frac{1}{2}$ years. The last period, $30\frac{1}{2}$ years of his reign, has been miscalculated into 43 or 44 years. I think I have, by these calculations, made it sufficiently plain, that 13 years have been subtracted from the 27 years that elapsed from the death of Julius Cæsar to the death of Anthony, and added to the $30\frac{1}{2}$ years that Augustus reigned alone after the death of Anthony. If it could be shown that, although Ptolemy the Alexandrian Mathematician mentions the names of Philip Ardeus and Alexander Aegus, he did so intending only to show the time they lived in, or the time that Alexander the Great's captains ruled in the names of Philip and

Alexander, without any intention of lengthening time by that statement, if this could be ascertained by any ancient writing, then it would be just to acquit Ptolemy of any intended fraud ; then it would appear that it was his mode of arrangement in stating the reigns of the monarchs at the end of the Persian and beginning of the Grecian monarchies, and at the end of the Grecian and beginning of the Roman monarchies, that was afterwards taken advantage of by Porphyry and others, in order to change and lengthen time, and consequently was the cause of misleading Christian Chronologists ; if the corruption of dates began about the time of Ptolemy, during the reign of Adrianus, we may then suspect that Plutarch the historian, contributed to the corruption of dates. He was admitted as a member of the Delphic Apollo's priests. His being one of this order is sufficient to convince us that he would be opposed to Christianity. The principal proof against Plutarch is, that he has carefully avoided giving dates in his history of the life of Anthony, except in one place at the end, and these dates are corrupted. The place to which I allude, will be met with in an English translation, by Langhorne. The passage reads thus : "Cleopatra died at the age of thirty-nine, after having reigned 22 years, the 14 last in conjunction with Anthony."

It is clear the above has been corrupted from the true time by Plutarch, or his transcribers. The true time, if given, ought to read thus : Cleopatra died at the age of forty-nine, after having reigned 22 years, and after that time she reigned 14 years in conjunction with Anthony. As I have not seen any ancient copies

of the life of Anthony by Plutarch, I cannot, therefore, say whether this corruption has been made by himself or his transcribers, or by his translators; but if it could be ascertained that in any of the ancient copies of Plutarch's life of Anthony, the age of Cleopatra is stated to be forty-nine instead of thirty-nine, and that she reigned 22 years, and after that time 14 years, in conjunction with Anthony, then it would be right to acquit Plutarch of the charge of corrupting dates, and it would then appear that the corruptions had been made after the time Plutarch wrote.

Since writing the above, I have made an examination of the most ancient copies of Plutarch's Lives which I could find in the Manchester Library.—Amongst these I discovered—in the notes given by Jac. Reiske, and taken notice of also by Henricus Stephanus—that an ancient copy has been met with, which has

“Συνέβησεν δὲ Ἀντωνίῳ ἐλπίῳ τῶν δεκατεσσάρων.”

She reigned moreover with Antonius till the time of the fourteen.

The translation of which, without any undue straining of the Greek text, reads thus: She reigned, moreover, with Anthony the time of fourteen years. Reiske also states that such a mode of rendering it is likewise to be found in some of the German copies.

From the above discovery I relinquish the charge against Plutarch, of having corrupted the true time, and am now convinced that these corruptions must have been made between his day and that of Porphyry's time.

Those books of Tacitus and Plutarch, which might have furnished us with dates respecting the life of Augustus, very likely have been destroyed. Such a

fate, I have no doubt, has also happened to all those books during the first three centuries, which had the most remote tendency to favour the cause of Christianity, by dates or other circumstances. The persecution against its abettors during the greater part of that period was violent in the extreme, seeing the very marbles which ought to have given correct dates, have been found defaced, as is mentioned in the second volume of Clinton's *Fasti Hellenici*; and to add still more to the darkening of past events, the Christian Emperors in their turn and in their zeal, destroyed in like manner most of the books which contained anything opposed to the Christian religion, among which were those of Porphyry, so that fragments only of his writings have come down to us.

It has pleased God, notwithstanding the fiery trial to which Christianity was subjected during the first centuries, to preserve a great part of the writings of the first teachers of Christianity, and as much of profane history as to prove the correctness of the prophetic numbers, and the dates given in the New Testament, and also to prove that time has been unduly lengthened in profane histories and chronologies by Pagan authors, and shortened by Jewish authors, and also changed in the reign of Augustus Cæsar; and when I take into consideration all connecting circumstances, I hesitate not to state that this fraud has been committed by some of the first enemies of Christianity, for the express purpose of giving the lie to the dates in the Bible concerning the time of Christ on earth.

By reading carefully the life of Anthony by Plutarch any person may be convinced from incidents that are there mentioned, that about 27 years must have

elapsed between the death of Julius Cæsar and the death of Anthony and Cleopatra, because Plutarch first mentions Anthony's debaucheries at Rome about the time of Pompey's death, his marriage with Fulvia, and the children he had by her ; and her death happened before the second triumvirate ended, when she went to meet him on returning from some of his expeditions. Then is mentioned his marriage with Octavia, Augustus Cæsar's sister, by whom he had three children, and after this he had three children by Cleopatra ; and from the exhibition he made of the two male children he had by Cleopatra, before his defeat by Augustus, it is evident they were some years old. Plutarch describes a part of the exhibition thus : " At the same time the children made their appearance, Alexander in a Median dress, with the turban and tiara, and Ptolemy in the long robe and slippers, with a bonnet encircled by a diadem : the latter was dressed like the successors of Alexander, the former like the Median and Armenian Kings. When the children saluted their parents, the one was attended by Armenian, the other by Macedonian guards." From the dress and action of these children, I think I am warranted to infer that they must have been about nine years of age ; and there is an ancient author who states that Cleopatra's son by Julius Cæsar was about twenty-nine or thirty years of age at her death, when he was destroyed by order of Augustus Cæsar, which also shows, that the time that elapsed from the death of Julius Cæsar to the death of Cleopatra and Anthony, was about 27 years.

It is clear that all the ancient authors who gave dates, showing that 27 years was the true time from

Julius Cæsar's death to the death of Cleopatra and Anthony have been corrupted, except where the dates have escaped the notice of the corrupters, or where the dates have been given in a strictly positive sense ; then they have endeavoured to explain them by charging the author with error, as for example—Herod's age 15 when he was made governor of Galilee, has been explained into 25 years, and Josephus charged with error ; and this has been done in order to make Herod's age comport with the corrupted time of 14 years, which all Christian Chronologists have been misled to give of this period, by their giving too implicit credit to the accounts stated by the enemies of Christianity, especially by Porphyry.

I now subjoin the total number of years from the creation of Adam to the birth of Christ, which has been treated of in the preceding pages agreeably to the Hebrew text.

From the creation of Adam to the Deluge, 1656 yrs.	
From thence to the birth of Abraham.....	292 „
From thence to the age of Abraham, 75, .	75 „
From thence to the departure from Egypt,	430 „
From thence to the fourth year of Solomon's reign or building of the Temple,.	520 „
From thence to the beginning of the captivity, about the tenth year of Jehoiakim	418 „
From thence to the end of the Babylonian captivity, being the second year of Cyrus,	70 „
From the second year of Cyrus to the birth of Christ, agreeably to the prophetical time given by Daniel.....	509 „
	<hr/>
	3970
Deduct for incomplete periods.....	1
	<hr/>
	3969

A few months may be wanting in some of the above periods of time, to complete the number 3970. To meet any such contingencies, I consider it right to subtract one year from 3970, making it 3969 years from the creation of Adam to the birth of Christ.

The following proofs I give that I have correctly calculated the term that elapsed from the creation of Adam to the birth of Christ, to be a period of 3969 years.

The first proof I give is in agreement with thy own method of calculation, excepting that I adopt the number three as well as that of the number seven, because I consider that the number three should have the pre-eminence over all other numbers in such a calculation, as follows—Seeing that God the ever-blessed Creator of all things has, in his transcendent love and humility to our race, been pleased to reveal himself to the world in the threefold relationship of Father, Son and Holy Ghost, with whom alone is all perfection, and, “When the fulness of time was come, sent forth his Son;” and what meaning are we to draw from the expression fulness of time? Is it not generally understood as signifying that period of time that God fixed upon, in which Christ was to appear in the world; and also, do we not understand fulness as signifying that which possesseth length, breadth, and thickness. When the threefold relationship of the Divine Being is considered in regard to the salvation of man, what is it that is hereby implied but that God in Christ, with the accompanying influence of his Holy Spirit is reconciling the world to himself, and

presenting such a perfect fulness to the mind of those who love God and obey his commands, as enables them in a small degree to comprehend, with all saints, what is the breadth, and length, and depth, and height, and to know the love of Christ, which passeth knowledge, and thus they become filled with all the fulness of God, and which may be looked upon as a foretaste of the third degree in the kingdom of God, which is "Joy in the Holy Ghost." But when the number three is considered in reference to the fulness of time when Christ came into this world, then the fulness of three, or three multiplied by three for length, and again by three for breadth, and by three for thickness, the fulness or result produced will be eighty-one. Then, eighty-one multiplied by forty-nine, being the third great week, or Sabbatic period, will produce 3969.

What I mean by the third great week, or Sabbatic period is, that the first week, or Sabbatic period, is composed of seven days; the second week, or Sabbatic period, is composed of seven years, and the third great week, or Sabbatic period, is composed of the square root of seven years, equal to 49 years. I do not affirm that though 81 multiplied by 49 producing 3969, is a decided proof that this was the time that elapsed from the creation of Adam to the birth of Christ, because I cannot find any part of Scripture—either historical or prophetic—that directly warrants me to make such a calculation, although the calculation produces a number that squares with the truth, yet considering it symbolically, it may be considered as an inferrable proof, seeing twenty-seven is the cube

of three ; and again, twenty-seven multiplied by three, is equal to* 81 ; which again, being multiplied by the third great Sabbatic period, 49, produces the fulness of time, when Christ came into this world, or the time that elapsed, from the creation of Adam to the birth of Christ, being 3969 years. But I dare make a direct appeal to the prophetic time given by Moses in his days of the creation, for the correctness of my calculation, because there it is mentioned the sun was created in the fourth day, symbolic of the Sun of Righteousness, that was to arise on the fourth day, or fourth thousandth year, with healing in his wings ; and this, though it may not have been observed by commentators, agrees with the three days (symbolic of three thousand years) spoken of by Christ himself.— When the age of Christ, $30\frac{1}{2}$ or 31 years, the time he began his ministry on earth, is added to 3969, it shows that Christ began his ministry 4000 years after the creation of Adam ; therefore, the Sun of Righteousness did arise upon the world on the fourth day, according to the Scriptures, and squaring with Moses' seven days' rest, and agreeable to what Christ himself said, "On the third day I shall be perfected," and according to the prediction of Isaiah, xi. 11, "His rest shall be glorious."

I annex an explanation of Moses' six days of the creation and seventh day's rest, because there is great reason to believe these days ought to be ranked among the prophetic numbers of the Bible : and the true spiritual Israelites, previous to the coming of Christ,

* It was in the beginning of the eighty-first Jubilean period of Redemption, that Christ said, "It is finished."

viewed the first chapter of Genesis in a figurative prophetic sense, and were looking for that great light that was to appear on the fourth day, or fourth thousandth year; and when He did come He was spoken of by them, as the light that would enlighten the Gentiles, and the glory of his people Israel, and He himself said, "I am the Light of the world."

The first enemies of Christianity seeing how favourable the prophecy of the fourth day was to the believers in Christ, probably was a principal reason that induced them to corrupt the chronology of the Septuagint, so as to throw the time of Christ a day and a half, or equal to about 1500 years wrong; and I hesitate not to say, from the investigation I have made, that this was done in the second century after Christ, during the power of the fourth Beast, of whom it was predicted, Daniel, vii. 25, "And think to change times and laws, and shall be given into his hand until a time and times, and the dividing of time." The Jews seeing that it was impossible to throw aside the prophetic meaning of the first chapter of Genesis—as it appears this was the manner it was explained to them previous to the coming of Christ—induced them to shorten their chronology about 209 years during that period of time, from the end of the captivity—to the birth of Christ, because they had no sacred books that gave an account of that period of time, this being the only period of time that they could corrupt, because the previous time was distinctly given in their sacred Hebrew books. Their chronology was shortened 209 years, I have no doubt, in the hope that some one more suited to their notions would come as their

Messiah, before their corrupted method of calculating the fourth day, or fourth thousand year was ended. Their corrupted time of 209 years being ended without their expectations being realized, they formed a new chronology called the lesser chronology of the Jews, by which they made themselves believe that 90 years should be deducted off their former chronology, their former chronology, from the creation of Adam to the birth of Christ, being 3760; and their lesser being 3670. Again, being disappointed in their expectations, they lost sight of the prophetic character of the first chapter of Genesis, and allowed it to be explained as if it had been a mere history of the method that God had taken to create this world, sun, moon and stars, in six days. Not having seen the particulars of the Jewish chronologies, I have only presumed that they could not shorten any other period of time than the period I have stated; and their reasons for shortening this period may not be easily obtained. It might be, they reasoned that the time during which they paid tribute to foreign powers should not be calculated. But although they have corrupted time in their chronologies—chronologies that were distinct from their sacred books, yet it is clear the prophetic time given in the first chapter of Genesis, and that prophetic time given by Christ, of the three days, prove that the Jewish Scribes have not corrupted a single number in their Hebrew sacred books.

Reading carefully Leviticus, xxv. 8—16, I think that the clear directions given by Moses were, that seven should be multiplied by seven, giving thereby a result of forty-nine years, and the year following the

forty-ninth was to be hallowed as the Jubilee, and in the year of this Jubilee every man was to return to his possession. I do not know that any language could more distinctly inform us that it was not on every forty-ninth year, but on every fiftieth year, that the Jubilee and year of redemption was kept. Although the Jews calculated seven times seven, agreeably to Moses' direction—such being the great week, or great Sabbatic cycle—yet it is evident that it was the year between each of these cycles that they kept as the Jubilean year of redemption, being every fiftieth year; and when Moses established this Jubilean period, he might have respect to the total number of years from the creation of Adam to the time he received his commission from God, to lead the children of Israel out of Egypt, viz., about three years before their departure from thence, being the end of the forty-ninth Jubilean period from the creation of Adam.

Now 50 multiplied by 49, produces a term of 2450 years, being the time that elapsed from the creation of Adam to the time when Moses received his commission from God; or, as the end of the fiftieth Jubilee happened about seven years after the death of Moses, then 50 multiplied by 50, equal to 2500, produces the time that elapsed from the creation of Adam to the seventh year after the death of Moses, this being about the time the land was divided.

Now if Moses really did intend the product of 49 by 50, which is 2450, to exhibit the time that did elapse from the creation of Adam, to the time when he received his commission from God, and the square of 50, equal to 2500, to exhibit the period that inter-

vened between the creation of Adam and the seventh year after his death, when the land was divided by lot, then he established numbers, as a criterion by which to judge of any fraud or error that might wilfully or accidentally afterwards be made in computing time, previous to that event.

The prophetic seven days of Moses, and the prophetic three days of Christ, prove that the Jubilee was a period of time containing fifty years, and that there were only 49 times 50 from the creation of Adam to the year Moses received his commission to lead the children of Israel out of Egypt, and from thence to the time of Christ's thirty-first year, there were thirty-one Jubilees; showing, that there were eighty Jubilees of fifty years each, from the creation of Adam to the thirty-first year of Christ, and that it was in the Jubilean year that Christ commenced his ministry, is sufficiently indicated by the words of the prophet Isaiah, and which were quoted by Luke, iv., 18, "The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor, he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bound, to preach the acceptable year of the Lord." Christ himself made pointed reference to this passage; and that Christ's thirty-first year, and the Jubilean year of redemption happened at the same time, receives additional confirmation, when we take into account the nature of the application made to him, as mentioned by St. Luke, xii. 13, "Master, speak to my brother that he divide the inheritance with me." In establishing the Jubilean year

of redemption every fiftieth year, I believe it was intended that mankind, especially the Church of God on earth, should keep in view the prophetic character of the days of the creation, and seventh day's rest; and observe that the Messiah, the Son of righteousness, was to appear on the fourth day, or in the fourth thousand year, and also that the human family in future generations was to be saved from their own abominations, on the great sabbath of this world, being the seventh day, or seventh thousand year of the evistence of mankind on this planet. The following I transcribe from Parkhurst's Hebrew Lexicon, on the word Jubilee. "As a noun יָבֵל and יְבֵל Jubilee so called from the blast of the trumpet with which it was proclaimed. It was to be celebrated after seven times seven years, (Comp. under שָׁבַע even every fiftieth year, and was a most lively and animating prefiguration of that grand consummation of time, which was to be introduced in like manner, by the trump of God, when the children and heirs of God should be delivered from all their forfeitures."—See Levit. xxv., 8, 10.

Those who maintain that the forty-ninth, or Sabbatic year, is the same with the fiftieth, or Jubilean year, urge, that if the land was to remain at rest both on the forty-ninth and fiftieth years, it would necessarily follow that the Israelites would be forced to live for three years on the produce of one year; this objection, however, is at once rendered null, and of no weight, when what is contained in the seventh verse of the same chapter, viz., xxv. Leviticus, is brought to bear upon it, "Then I will command my blessing upon

you in the sixth year, and it shall bring forth fruit for three years ; ” and as a still further security against the fear of want, they, with the poor and the stranger, were to enjoy what the land of itself might spontaneously produce, during this period ; and that the Jubilean fiftieth year, was entirely distinct from the great Sabbatic year, or forty-ninth year, gains further confirmation from what is mentioned in various places of the Bible, and in Josephus’ writings. In the first place, that fifty years formed a Jubilee, agrees with the first year of its practical commencement, when the land was divided by lot, about seven years after the death of Moses, and also with the Jubilean year in the 5th of Jehoram, in II. Kings, viii. Chap., from the 1st to the 6th verse ; from the reading of which it would seem that Jehoram, in the case of the Shunamitish woman, had granted those claims and bestowed those privileges which she demanded, and which, by virtue of public right, were conferred upon the Israelites, during the Jubilean year of redemption.

It also agrees with the Sabbatic year, during the 15th of Hezekiah’s reign, as in II. Kings, xix. Chap., 29th verse ; and with the Sabbatic year, in the 150th Syrian year, being the second year of the reign of Antiochus Eupator, according to I. Maccabees, vi. Chap. 17, 49, 53 verses ; and also with the 178th Syrian year, at the death of Simon, the High Priest, according to Josephus Antiquitus, Book xiii, Chapters 6, 7, & 8 ; and also with the Sabbatic year, at the siege of Jerusalem, by Herod, after he was made King by the Romans ; and also with the Jubilean year of redemption, that happened in the thirty-first year of

Christ, according to St. Luke, iv Chap. 18, 19, ver. ; and also with the Sabbatic year, that happened half a year before the destruction of Jerusalem, by Titus, as mentioned by Josephus.

These calculations of the Jubilean and Sabbatic periods, I made after I had finished the calculations of the time that elapsed from the creation of Adam to the birth of Christ, and to the destruction of Jerusalem, and I was agreeably surprised to find upon the first trial, that they at once squared with every Jubilean and Sabbatic year mentioned in the Bible, and also with those mentioned by Josephus. This I consider a very strong proof that I have correctly calculated the historical and prophetic time given in the Hebrew text, and which also proves that the time given in the Hebrew text is the true time, because its historical, prophetic, Jubilean, and Sabbatic periods prove each other. These are substantial arithmetical proofs, which, in my opinion, no reasoning can overturn, and clearly vindicate the Jewish Scribes from thy charge of corrupting the time given in the Hebrew text.

	Jubilees.	Years.
The first Jubilean period of 50 years, instituted by Moses, as in the 25th chapter of Leviticus, commenced to be observed after the children of Israel entered the land of Canaan, being about seven years after the death of Moses, when the land was divided by lot : and 50 multiplied by 50, or the square of 50, gives the exact number of years, according to the Hebrew text, that elapsed between the creation of Adam and the time the land was divided, being	50	2500

Carried forward	50	2500
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		Jubilees.	Years.
Brought forward		50	2500
From the seventh year after the death of Moses to the Jubilean year in the fifth year of the reign of Jéhoram, which Jubilean year is re- ferred to in II. Kings, viii. 1, being 600 years, equal to.....		12	600
Jehoram reigned	3 years after his fifth year		
Ahaziah	„ 1		
II. Athaliah	6		
Jehoash	„ 40 Jubilee the year Jehoash died	1	50
Amaziah	„ 29		
Azariah	„ 21 Jubilee.....	1	50
Azariah	31 years after the Jubilee.		
Jotham	„ 16		
Ahaz	„ 3 Jubilee.....	1	50
Ahaz	„ 13 years after the Jubilee.		
Hezekiah	„ 15 Sabbatic year. II. Kings, xix. 29		
„	„ 14 years after the Sabbatic year.		
Manasseh	„ 8 Jubilee.....	1	50
Mannasseh	„ 47 years after the Jubilee.		
Amon	„ 2		
Josiah	„ 1 Jubilee.....	1	50
Josiah	„ 30 years. after the Jubilee.		
Jehoiakim	„ 11		
The 9th year of the captivity	9 Jubilee.....	1	50
In the 59th year of the captivity	Jubilee.....	1	50
From the 59th to the 70th year,			
Carried forward		69	3450

		Jubilees.	Years.
Brought forward		69	3450
being the se-			
cond of Cyrus,	11		
After his 2d year,			
Cyrus reigned	7		
Cambyzes ,,	7½		
Smerdis ,,	0½		
Darius Hystaspes	24 Jubilee.....	1	50
Darius Hystaspes	12 years after the Jubilee.		
Xerxes reigned	21		
Artaxerxes ,,	17 Jubilee.....	1	50
Artaxerxes ,,	24 years after the Jubilee.		
Darius Nothus	19		
Artaxerxes. Mnemon	7 Jubilee.....	1	50
Artaxerxes. Mnemon	39 years after the Jubilee.		
Ochus reigned	11 Jubilee.....	1	50
Ochus ,,	10 years after the Jubilee.		
Arsus ,,	2		
Darius ,,	2 He reigned in all about six		
	years, and it was about his second year that		
	Alexander the Great began to reign; and I		
	have proved in a preceding part of this letter		
	that it was at the beginning of his reign that		
	the Syrian era commenced; therefore, the next		
	Jubilean year would be in the		
	36th year of the Syrian era...	1	50
In the Syrian era	86 Jubilee.....	1	50
In the Syrian era	136 Jubilee.....	1	50
In the Syrian year 150, or the second year of An-			
tiochus Eupator, there was a Sabbatic year, as			
mentioned in I. Mac. vi. 17, 49, 53.			
In the Syrian year 178, there was a Sabbatic year,			
	Carried forward	76	3800

Brought forward	Jubilees.	Years.
	76	3800
as may be seen in Josephus, Book 13, chapters 6, 7, 8, who says that in the Assyrian era, 170, Jonathan the High Priest died, and that Simon, who succeeded him, was killed eight years after, and that at his death there was a Sabbatic year, O. L. 162.		
In the Syrian era 186, Jubilee	1	50
In the Syrian era 236, Jubilee	1	50
About $5\frac{1}{2}$ years after the Syrian era 236, Pompey put an end to the Grecian power. From this period there were to the death of Pompey, $18\frac{1}{2}$. In Plutarch's life of Pompey, he states Pompey's age, when he conquered the East, including Judea, to be forty, and his age at his death to be fifty-nine years, which proves that the time that did elapse between his taking the city Jerusalem and the Temple to his death, was about $18\frac{1}{2}$ years.		
To the death of Julius Cæsar	$3\frac{1}{2}$	
$15\frac{1}{2}$ years from the death of Julius Cæsar to the time Herod took Jerusalem, being a Sabbatic year, according to Josephus; from thence to the next Jubilee		
7	1	50
Anthony & Cleopatra's death $4\frac{1}{2}$		
The Messiah born after the death of Anthony and Cleopatra $14\frac{1}{2}$		
In the 31st year of Messiah, a Jubilee, according to Luke, iv. 18, 19.	1	50
	<hr/>	<hr/>
	80	4000

And from the thirty-first year of the Messiah there are forty-two and a half years till the destruction of Jerusalem, which shows there was a Sabbatic year before the destruction of Jerusalem; and this agrees with Josephus, who states there was a Sabbatic year at that time.

The prophetical numbers of Daniel, as I have calculated, give the exact time of Christ's birth, and the time of his death is known by that notable eclipse, mentioned by Matthew and Luke; which is likewise confirmed by the dialogue that took place betwixt Dionysius and Apollophanes, concerning this eclipse, "Either God himself suffers, or else is extremely concerned about him that suffers." From this expression of Dionysius, it is evident that he did not attribute the darkness to any natural cause, but considered it extraordinary; the moon being about the full at the passover, when Christ suffered death there could not be an eclipse by the moon. That an eclipse did happen at that time, is also confirmed by the testimony of Phlegon Trallianus, who, speaking of this eclipse, says "In the fourth year of the 202 Olympiad, there happened the greatest eclipse that ever was known before. Previous to making the calculation concerning the eclipse that happened in the fourth year of the 202 Olympiad, I shall examine what authority there is for saying that an eclipse happened at the death of Julius Cæsar.

Plutarch, in his life of Julius Cæsar, says, "The most signal phenomenon in the heavens was that of a great comet, which shone very bright for seven nights after Cæsar's death." Now, if there had been any

such extraordinary eclipse, at the death of Julius Cæsar, the appearance of the comet could not be the most signal phenomenon ; but Plutarch goes on and says, “ To which we may add the fading of the sun’s lustre, for his orb looked pale all that year, he rose not with a sparkling radiance, nor had the heat he afforded its usual strength ; the air of course was dark and heavy, for want of that vigorous heat which clears and rarifies it, and the fruits were so crude and uncooked, that they pined away and decayed, through the chillness of the atmosphere.”

Josephus in *Antiq.* 14th Book, xii. Chap. 3rd. Sec. mentions a decree of Anthony, and he refers in his decree to the same thing as Plutarch does, viz., the withdrawing of the sun’s light, and like Plutarch attributes it to the displeasure of the Gods, for the assassination of Julius Cæsar ; if there had been an eclipse, Plutarch would not have omitted to mention it, along with the other phenomena. Plutarch says, “ the fading of the sun’s lustre, for his orb looked pale all that year, &c. ; the air was dark and heavy.”

This circumstance, it appears, the corrupters took advantage of, and converted it into a great eclipse, at the death of Julius Cæsar. If any such eclipse had happened at the death of Julius Cæsar, Phlegon would not have stated that the one that happened in the fourth year of the 202 Olympiad, was the greatest eclipse that ever was known before, without mentioning the eclipse said to have happened at the death of Julius Cæsar, such a short time before.

The following is the Latin and English version of Virgil, concerning the languid appearance of the sun, about the time of Julius Cæsar’s death.

*"Ille etiam extincto miseratus Cæsare Romam
Cum caput obsura nitidum ferrugine texit
Impiaque æternam timuerunt sæcula noctem."*

"He (the sun) also pitied Rome at the murder of Cæsar, seeing he covered his bright head with a dusky redness, and impious mortals were afraid the darkness would be eternal."

The following remarks are by Martin of Cambridge, on the foregoing extract from Virgil. "Severus, who wrote a commentary on Virgil's works, between the third and fourth century, supposes these prodigies, which Virgil here relates, predicted the death of Julius Cæsar, and mentions the darkness of the sun that happened, was on the 14th day of March, the day before Cæsar was murdered," he adds that this darkness continued many hours, his words are the following:—"It appears that the day before Cæsar was killed in the senate, that is on the 14th of March, there was an eclipse of the sun, from the sixth hour even until night; so long was it protracted that men dreaded an eternal darkness." The substantive *ferrugo*, made use of by Virgil, is thought by Martin to have given rise to this opinion that it was an eclipse; Martin, however, shows that this cannot be, as the word in its primitive sense signifies a deep redness; he cannot see therefore how Severus should have so far misunderstood its meaning as to annex to it the idea of darkness, or an eclipse.

Again, Pliny uses the word *defectus*, which Severus says, means an eclipse, but certainly Pliny cannot be understood as affixing any such meaning to it, for he affirms that it continued for a whole year.

Tibullus also says (when faithfully translated) "The

misty year saw the darkened sun drive pale horses." Ovid in referring to the same phenomena, speaks of it as a paleness of the sun; his observation, when rendered into English, is as follows:—"Likewise the lowering image of the sun afforded a pale or wan light to the troubled earth." He speaks of the prodigies in general as happening before the death of Cæsar; however, the greater part of these prodigies, and especially the paleness of the sun, are related by historians as happening after the death of Cæsar.

The proof which the above quotations produce is, that Plutarch gives the most distinct information concerning the languid appearance of the sun, which is said to have taken place that year, when he says "the fading of the sun's lustre, for his orb looked pale all that year, &c., the air was dark and heavy." When the language of Virgil, Ovid, Josephus, Tibullus, and Pliny, is carefully examined, they unite in confirming the correctness of Plutarch's description; and they show there was no eclipse of the sun, except such an eclipse as a dark and heavy air would occasion, and that too for a whole year.

There is no authority, therefore, for saying there was an eclipse at the death of Julius Cæsar, excepting Severus' mere assertion, for which he had no proof, as has been justly observed by Martin of Cambridge. It is particularly to be observed, that Severus adopts nearly the very words of Matthew, Mark, and Luke, in describing the darkness that took place at the death of Christ. He says, "it lasted from the sixth hour even until night;" and then borrows one of Virgil's

expressions, and says, "So long protracted, that men dreaded an eternal night."

I take the account given by Severus (if his writings were not corrupted) to be nothing short of a mere fraud, in converting the account of the dimness of the sun into that of an eclipse, and dating it the day before Julius Cæsar's death. It appears by the writings of Severus, that he gave credit to the false chronology of the Septuagint. It is probable he would also be imposed upon by the representations of Pagan writers, concerning the eclipse said to happen before the murder of Julius Cæsar, which would have been made by them to serve two purposes, viz., that of rendering the persons of the Roman Emperors more sacred, and making the miraculous darkness, which happened at the death of Christ, of less account.

The prophetic numbers, to a mathematical exactness, fix the birth of Christ $73\frac{1}{2}$ years before the daily sacrifice ceased at Jerusalem; and according to Josephus, it ceased about the 21st or 27th of June. St. Luke gives the age of Christ, as being about thirty years, and that in the fifteenth year of Tiberius Cæsar. Phlegon gives the time of his death, by giving the time of the eclipse, Ol. 202.4, and Jerusalem was destroyed in the second year of the 212th Olympiad. The Olympic games were fixed at the full moon next after the Summer Solstice. As Christ's death happened about the beginning of April, it would of course be about three months previous to Ol. 203.1; and from Ol. 203.1 to Ol. 212.2, there would be 37 years and three months, being the time that elapsed

from the death of Christ to the destruction of Jerusalem ; and the prophetic numbers show that the birth of Christ happened $73\frac{1}{2}$ years previous to the destruction of Jerusalem. Subtract 37 years and three months from $73\frac{1}{2}$, and there will remain 36 years and about three months, being the time that elapsed from the birth to the death of Christ.

Christ said he did not come to destroy the law and the prophets, but to fulfil them. As he was so particular that all should be fulfilled, it may be considered certain that he did not begin his public ministry till he was full thirty years of age, agreeably to the law of Moses.—See Numbers, chap. iv.

The time, as I have calculated, shows that Christ did not commence his public ministry till he was thirty years and about eight months old, and that his public ministry lasted five years and about seven months.

As the prophetical numbers and the above Olympiads produce such an important result as the exact time between the birth and death of Christ, I give as follows the computation of time by the Olympiads, from their commencement to the destruction of Jerusalem by Titus, in the second year of the 212th Olympiad. This Olympiad and the Ol. 202.4, square with the Ol. 162 in the 178th Syrian year, and is mentioned by Josephus, in *Antiq.*, 13th Book, chap. viii. sec. 2 ; and as these three Olympiads square with the prophetical time, and with the Jubilean and Sabbatic years given in the preceding pages, I consider this a decisive proof that these Olympiads have not only given the correct time, but have continued uncorrupted. Having thus obtained a correct data of calculating time

by the Olympiads, I have given them, in order that all the Olympiads that have been corrupted from the true time may be observed, and that those which give the true time may also be noticed. I have observed that the Olympiads in general have been corrupted to suit the calculations of different chronologers, both Pagan and Christian, especially at the death of Alexander the Great, and at the death of Anthony and Cleopatra. In proof of this I make the following extract from Clinton's *Fasti Hellenici*, vol. ii. page 398: "The Greek original and the Arminian version of Porphyry, concur in the remarkable error of placing Aridæus at Ol. 111.1, and the death of Cleopatra at Ol. 184.2, instead of Ol. 114.1 and Ol. 187.2." The true time of Alexander the Great's death was between Ol.* 120.4 or 121.1. Eusebius has deducted from this date about Ol. 6.2, in order to make it square more nearly with the the corruptions at the beginning of the Grecian empire. Porphyry again deducts from the true time Ol. 10., and makes the extent of his corruption in time no less than about 39 to 40 years; and the proof that this was not an error, but a fraud on his part is, that he has put back the time of the death of Anthony and Cleopatra as far as he could, to within four years of the true time of Julius Cæsar's death, which was between Ol. 183. 4 and Ol. 184.

It appears clear that Eusebius has suffered himself to be led astray by Porphyry's calculations to a great extent, especially at the beginning of the Grecian

* Aridæus, who was also called Philippus, succeeded Alexander the Great, he being his half brother.. The commencement of his reign, therefore, was at the death of Alexander the Great, or shortly after.

empire : these Eusebius copied exactly from Porphyry, as may be seen by comparing their chronologies. If Eusebius had followed the account of time as given in the Alexandrian chronology, particularly of that part which relates to the beginning of the Grecian empire, he would have been nearer the true time.

A calculation of the Olympiads, from their first institution to the destruction of Jerusalem by Titus, in Ol. 212.2.

	Kings' reigns.	Olympiads.	
The first Olympiad was coeval with about the eighteenth year of Azariah King of Judah			
	18	1	1
	22	2	
	26	3	
	30	4	
	34	5	
	38	6	
	42	7	
	46	8	
	50	9	
	52	9	3
Jotham	1	9	4
	2	10	
	6	11	
	10	12	
	14	13	
	16	13	3
Ahaz.....	1	13	4
	2	14	1
Jubilee	3	14	2
	6	15	
	10	16	
	14	17	1
	16	17	3

	Kings' reigns.	Olympiads.	
Hezekiah	1	17	4
	2	18	
	6	19	
	10	20	
	14	21	1
Sabbatic year, II. Kings, xix. 29	15	21	2
	18	22	
	22	23	
	26	24	
	29	24	4
Manasseh	1	17	4
	2	18	
	6	19	
Jubilee	8	26	4
	9	27	
	13	28	
	17	29	
	21	30	
	25	31	
	29	32	
	33	33	
	37	34	
	41	35	
	45	36	
	49	37	
	53	38	
	55	38	3
Amon	1	38	4
	2	39	1
Josiah—Jubilee	1	39	2
	4	40	
	8	41	
	12	42	
	16	43	
Josiah	20	44	

	Kings' reigns.	Olympiads.	
Josiah	24	45	
	28	46	
	31	46	4
Jehoiakim	1	47	
	5	48	
	9	49	1
	11	49	3
Commencement of the Captivity	1	49	4
Jubilee in the	9	51	4
Jubilee in the	59	64	2
End of the Captivity	70	67	1
Cyrus	3	67	2
	7	68	4
Cambyses	1	69	
	7	70	3
Smerdis	$\frac{1}{2}$	70	4
Darius Hystaspas	1	71	
	5	72	
	9	73	
	13	74	
Jubilee	24	76	4
	36	79	4
Xerxes	1	80	
	21	85	1
Artaxerxes Longimanus	1	85	2
Jubilee	17	89	2
	41	95	2
Darius Nothus	1	95	3
	19	100	1
Artaxerxes Mnemon	1	100	2
Jubilee	7	101	4
	46	111	3
Ochas	1	111	4
Jubilee	11	114	2
	21	116	4

	Kings' reigns.	Olympiads.	
Arsas.....	1	117	1
	2	117	2
Darius	1	117	3
	2	117	4
	Syrian era.	Olympiads.	

Alexander the Great's reign commenced with

the beginning of the Syrian era.....	1	118	
Jubilee in the	36	126	4
Jubilee in the	86	139	2
Jubilee in the	136	151	4
Sabbatic in the 150th Syrian era, I. Mac.			
vi. 17, 49, 53	150	155	2
Sabbatic year mentioned by Josephus.....	178	162	2
Jubilee	186	164	2
Jubilee	236	176	4
Jerusalem taken by Pompey	243	178	3
Pompey's death	260	182	4

	Christ. era.	Syrian era.	Olympiads.	
Julius Cæsar's death		264	183	4
Jerusalem taken by Herod.....		280	187	4
Jubilee		286	189	2
Cleopatra and Anthony's death.....		291	190	3
Christ's birth, between	1	{ 305	194	1
		{ 306	194	2
Herod's death.....	10	315	196	3
Augustus' death.....	15	320	197	4
Christ's ministry, Jubilee	31	335	201	4
Christ's death, three months before	} 36	{ 340	202	4
Ol. 203.1		{ 341	203	1
Tiebrinus Cæsar's death.....	39	344	203	4
Caius' death	42	347	204	3
Claudius' reign	43	348	204	4
Claudius' death and Nero's reign.....	56	378	208	1
Nero's death	70	395	211	3
Galba, Otho, and Vittelius.....	71	396	211	4
Destruction of Jerusalem by Titus ...	73½	398	212	2

Farther on I shall show that there are other calculations to be given from chronological and astronomical observations, which prove that there is an error of 15 years too much in the Christian era. The error of 25 years too much at the beginning of the Syrian era, and the error of 15 years too much in the Christian era, make altogether an error of 40 years too much, and this error has rendered it totally impossible for many eminent persons like thyself, to calculate correctly the prophetic time which has been given in the Bible ; and it is to be remarked, that this error of 40 years does square with Porphyry's corruption of the ten Olympiads, equal to 40 years, that were put back at Alexander's death from the true time ; and that this fraud committed by Porphyry was skilfully executed, is sufficiently evinced by the fact, that it has defied calculators for about fifteen hundred years to give a satisfactory solution of the extraordinary discrepancies between the dates in the Bible and those of profane history ; and I have no doubt that this fraud was committed during Pagan supremacy, and the persecution of Christians, during the first three centuries after Christ, and which afterwards misled the first Christian chronologists, and amongst them Dionysius, who is said to have been the first that designed the Christian era, A. D. 532 ; but he being in error 15 years too much, the exact time he commenced the Christian era should have been dated, A. D. 517 ; and from every date in the vulgar or common Christian era since the year 532, there must be deducted 15 years, in order to give the exact time that elapsed from the birth of Christ. For example, it is

stated that the Mohammedan era began in A. D. 622 ; subtract 15 years from 622, and it will give the true time 607, when the Mohammedan era commenced.

I shall now refer thee to a part of Scripture which gives the total time from the creation of Adam to the destruction of Jerusalem. It is to be met with in II. Esdras. I am aware that objections may be urged by some against quoting from this book, seeing it is not classed with the books of the Bible that are received as having been given by inspiration, but from the harmony so clearly subsisting between many of the parts of this book and those other books that are reckoned canonical, and more especially, when I find that it gives the exact time that Christ appeared in the world, corroborative, in this respect with the other books of the Bible, I cannot allow myself, notwithstanding the doubts and disputes that have been agitated about its authenticity, to dismiss the distinct and satisfactory proofs that it contains ; its opposers must acknowledge, that it is at least as good evidence as any of those works written by profane authors, which have been handed down to us. The place I refer to is in II. Esdras, xiv. 11, 12 : "For the world is divided into twelve parts, and the ten parts of it are gone already, and half of a tenth part, and there remaineth that which is after, the half of the tenth part. Now, therefore, set thy house in order, and reprove thy people ; comfort such of them as be in trouble, and now renounce corruption." By the end of the world I understand it to mean the total destruction of Jerusalem, and of the Jewish nation by Titus ; and the highest authority that I can appeal to for this is, that

Christ himself spoke of the destruction of Jerusalem as if of the end of the world, and this circumstance, I think, should mitigate the doubts that exist relative to the veracity of II. Esdras.

I have already shown that these visions appeared to Esdras about 400 years before the coming of Christ, and consequently, $473\frac{1}{2}$ before the destruction of Jerusalem, this being the remaining time which he speaks of. The twelve parts produce 3718 years from the creation of Adam to the birth of Christ, and agree within 42 years with 3760 years, being the Jewish vulgar computation, to the birth of Christ.

The Jews have miscalculated the time given in their own Bible to the extent of 209 years too little. From the statement by Esdras, it appears that the extent of time from the creation of Adam to the destruction of Jerusalem was divided into twelve parts. The true time would be either a fraction below or above twelve parts; the fraction above the twelve parts is five-sixths, equal to twelve and five-sixths, which nearly square with the true time, 3969 years, that elapsed from the creation of Adam to the birth of Christ.

Notwithstanding the twelve parts by Esdras, and the vulgar computation by the Jews, are less than the true time, I accept of each of them as a proof against the chronology given in the Septuagint.

There are then six proofs which I have advanced in favour of the chronology of the Hebrew text.

1. Moses' seven days of the creation, and Christ's three days.

2. The square of 50, which gives the time that

elapsed from the creation of Adam to the period the land was divided by lot; and from thence my calculations square with every Jubilean year and every Sabbath year mentioned in the Bible, the Maccabees, and Josephus.

3. Three multiplied by three for length, three for breadth, and three for thickness, produce 81; this again, multiplied by the square of seven—equal to 49, being the third great Sabbathic period, there will be a result of 3969, being the fulness of time when Christ came into the world.

4. The sum of historical and prophetic time given in the Hebrew text—as has been calculated in the preceding pages—amounts to 3969, from the creation of Adam to the birth of Christ.

5. The twelve parts given by Esdras, proves that the chronology of the Hebrew text is the true time.

6. The computation by the Jews is a proof that the chronology of the Hebrew text is the true time, although they have shortened the time.

I now respectfully ask of thee, or any other who may choose to make the trial, to produce proofs in favour of the chronology of the Greek text, that will bear with the same conclusiveness upon the object of our investigation as those that have been adduced in the foregoing pages.

Rev. xiii. 18: "Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six," or 666.

As there were four Beasts, it follows there would be four times 666, equal to 2664, being 144 years

more than Daniel's "seven times," or 2520 years' madness of the four tyrannical Beasts or kingdoms. This shows that the commencement of the power of the fourth Beast is fixed by the prophetic numbers 144 years before the Apostle John wrote the Revelation; and the beginning of the 144 years corresponds with the time the Grecian power ended, and also squares with the year Pompey, Julius Cæsar, and Crassus formed the first triumvirate, being the date at which the Romans considered their republic at an end.

Now, when 144 is subtracted from 2664, it squares with the "seven times' madness," or 2520 years, being the prophetic period of this world's history, during which was to continue that height of beastly madness among the governing kingdoms of this world that leads them to declare and encourage war, when they receive any real or imaginary insult or provocation, thereby destroying the lives of thousands, and rendering the families of the earth miserable. This beastly principle in the human race, is in Scripture called the abomination of desolation, and the prophetic numbers show that this height of beastly madness among the nations will not cease till about 120 years from the year 1840. On the engraved sheet annexed at the end of this book, there is a calculation of the four periods of the Beast's power, and on the sheet at the commencement is shown the particulars of the first period of the number of the Beast, 666, along with the other prophetic streams of time, showing that these prophetic periods prove each other to be correct. A similar lithographic sheet, giving the solution of the

number 666, I published in the year 1834, and I have met with no reasoning or calculation that induced me to make any alteration in the solution I then gave.

Further on I shall show, that the Christian era has been miscalculated fifteen years too much, and which proves that the Mohammedan Beast or power began about the end of the number of the Roman Beast 666, and between A. D. 607 and A. D. 609, and not in A. D. 622, as stated in our chronologies. The number 666, given by the Apostle John, fixes the full development of the man of sin, and the rise of the Mohammedan power, about A. D. 609, from which date I believe the prophetic periods of 1260, 1290, and 1335 are to be calculated.

The Apostle John dates the beginning of the number of the Beast at the beginning of the captivity by Nebuchadnezzar, the golden head of the symbolic image, when he received power over the inhabitants of Jerusalem, and destroyed their Temple; on account of their transgressions.

Although the Apostle John dates the beginning of the number of the Beast at the beginning of the captivity of the visible church of God on earth, it is clear that the power of the Beast commenced when our first parents obeyed the Beast, that old serpent the Devil, who is denominated a liar and a murderer from the beginning. As the prophetic numbers of the prophet Daniel and the Apostle John have resolved themselves into a mathematical demonstration, and give the three important periods of Christ on earth, that is, his birth, his baptism or anointing, and crucifixion, and they prove the errors that chronologists

have committed in calculating the time previous to the birth of Christ ; in like manner, I believe, the prophetical numbers will again resolve themselves into a mathematical demonstration at the end of the last three periods of the Beast's number on earth, which may show the exact extent of error that has been committed in computing the Christian era, when it was designed and began to be used about 517 years after the birth of Christ. It appears to me that as yet there is a great darkness over the minds of Christians in general as to what the Beast prefigures in the Scriptures. The Catholics generally point to the Mohammedan power as the Beast, and sometimes to the Protestants : the Protestants again point to the Catholic power and the Mohammedan power as the Beast. Each party will be too true an evidence against the other that they have been the Beast, and that they have covered the earth with cruelty and violence. If Christians in general would examine the nature of the Beast since the time he seduced our first parents, and also from the time of the shedding of the blood of Abel by Cain, and from the day God said, "Surely your blood of your lives will I require, at the hand of every beast will I require it," they would find that the Beast is to be looked for nearer themselves than they think ; for every thing in ourselves that is contrary to the will of God, is of the nature of the Beast ; and it is clear that the spirit of truth in the Scriptures testifies against that high degree of the spirit of wickedness that worketh in the children of disobedience, which sheddeth the blood or taketh away the life of his brother either by direct or indirect means, and gives it

the title of the Beast. In Revelation, iv. 6, 7, 8, 9, v. 6, 8, 11, 14, vi. 1, 3, 5, 6, 7, in these verses Beasts are mentioned in our English translation; but the translation in these parts of Scripture ought to be living creatures, instead of Beasts, when God said "At the hand of every Beast will I require it," it is generally thought that God has applied this to the brute beasts which are without reason: and when God said, "At the hand of every man's brother will I require the life of man," they think God commands the nearest relation of the murdered man to kill the murderer. Again, when God says, "Whoso sheddeth man's blood by man shall his blood be shed;" here it is generally thought that God has given orders to shed the blood of every man that sheddeth blood. This certainly is a savage interpretation of the word of God. There is no parallel to it except in that interpretation which that old serpent the Devil, (who is called a liar and a murderer from the beginning,) gave to the words of God when he deceived our common parent Eve. It is evident that neither Christ nor his Apostles understood this part of Scripture, in the way it is generally interpreted to us. Josephus, the Jewish historian, when he notices this part of Scripture says, "He that sheddeth man's blood shall be punished." From the knowledge received of our ever blessed and merciful Creator, from other parts of Scripture, it is impossible to understand of this part that God is giving orders to take even the life of murderers away. God hath said, "Whosoever slayeth Cain vengeance shall be taken on him sevenfold:" again, "Thou shalt not kill," and to David, "Thou hast shed blood abundantly, and hast

made great wars ; thou shalt not build an house to my name, because thou hast shed much blood upon the earth in my sight.”* Christ says, “ Whoso taketh the sword shall perish by the sword,” which is the same as if he had said, “ Whoso is so wicked as to take the sword, and shed man’s blood, that same principle of wickedness will induce another to take the sword, and shed his blood.” This agrees with “ Whoso sheddeth man’s blood by man shall his blood be shed,” which is the same as if it had been said, “ Whoso is so wicked as to shed man’s blood, that same principle of wickedness will induce another to shed his blood.” It is evident that it was the same Holy One that spoke in both places. Christ said, “before Abraham was, I am.” It is clear then that there is no order given by God to shed blood for blood. The passages referred to, show that it is only an emphatic warning given by God, to abstain from shedding blood altogether ; and the context clearly proves it ; for it is the same as if it had been said, Dishonour not the Creator by shedding the blood of man, whom he created in his own

* Extract from Dr. Taylor’s lectures on confirmations of Scripture from Egyptian monuments.

“ The charioteers and the warriors that fought in the chariots, appeared to have belonged principally to the higher ranks in the state ; and from all the evidence which enabled us to judge upon the subject, it appeared that the infantry began to be levied at a period later than the expulsion of the Hyksos from Egypt. The manner of levying them was a kind of conscription, for we found on the monuments the inhabitants of each part brought up to be enrolled, the crime which David committed by numbering the people—a crime which we knew he and his nation were severely punished for—was not merely the statistically taking an account of the number of his people, but, as with the Egyptians, it was connected with ambition and conquest ; and it was a crime in the sight of God to count up the lives of his people, to balance them against the lives of some other people.”

image. Christ says, "Ye have heard that it was said by them of old time, thou shalt not kill; and whosoever shall kill shall be in danger of the judgment." What judgment? That judgment which made Moses himself fly from Egypt, for fear his own blood would be shed for the Egyptian's, whom he had killed in revenge for his brethren—that principle of revenge, in the corrupted minds of the human race, that God warned man of when he said, "Whoso sheddeth man's blood, by man shall his blood be shed." The decree of God is, "Avenge not yourselves, for vengeance is mine, saith the Lord of hosts;" and "No murderer hath eternal life abiding in him." Of all human beings murderers have the greatest reason to fear meeting a holy God in judgment, for murders unrepented of; and instead of hurrying a murderer from this world by sentence, and at the same time praying to God to have mercy on his soul, they ought rather to pray to God that he would teach themselves "to be merciful as He is merciful." The enormity of the crime committed by such unfortunate beings, renders them needful of length of days, like Cain, that peradventure they may repent, and receive forgiveness of God, otherwise their blood will be on their own heads; and it is evident that those other unfortunate beings who are deceived, and led to commit violence by war, on the face of the earth, are dealt with on a very different principle, by each nation; but before a holy and impartial God, who pays no respect to persons, when he makes requisition for blood at the hand of every beast who has committed violence on the earth, will find themselves fearfully situated. If any should consider

this a doubtful question, let them apply for an answer to Him, of whom it is written, "Who is the image of God," and again, "The brightness of his glory, and the express image of his person." "I did not come to destroy men's lives but to save them." "Love your enemies." "Whosoever shall smite thee on thy right cheek, turn to him the other also." Here is a proof that the least revenge is not allowed by Christ to his followers : but if it should be said that Moses allowed the shedding blood for blood, eye for eye, tooth for tooth, then the same answer by Christ, in the case of putting away is applicable. "Moses, because of the hardness of your hearts suffered it, but from the beginning it was not so." The corrupted nature of man clings to that part of the Mosaic law, that is the most agreeable to it, and refuses that part of Christ's law that is contrary to it, but Moses himself will condemn them, as he left orders to hear the greater Prophet than himself when he came. Christ the Messiah, who has brought in an everlasting righteousness, has declared the man guilty who commits such abominations in his heart, although he should not commit them in action. It appears evident that God intimated to our parent Noah the title of beast to that portion of mankind who were to have revengeful dispositions for cruelty and war ; and the Apostle John was directed to give a number or era to the Beast, when his greatest power commenced over the visible church of God on earth ; and this era given by the Apostle John, in conjunction with the prophetic time given by the prophet Daniel, and also the time given by Christ, show when the Beast's greatest power on earth will be

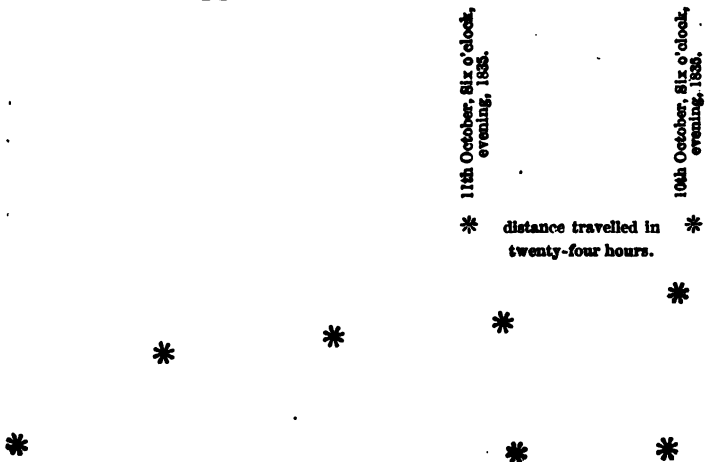
ended. It would, indeed be a fortunate circumstance for our bloody race, if no murders were committed in this world but by the brute beasts, who, in comparison with man, are without reason. There is a current observation among mankind at present, viz., that war is necessary to thin the human race ; the keenest advocate of Satan cannot utter a more wicked sentence, or more contrary to the will of God. God will thin the human race by his judgments, if they will continue to act contrary to his will, although the power of the beast in themselves should cease to urge them to destroy each other. It is evident that God pointed out to Noah and his sons, that bloody beast, man, with hands, who has covered the world with cruelty and desolation—that abomination of desolation, that has trodden under foot the holy city and the temple of God, both the type and the thing signified by the types—that abomination of desolation that commenced in the East, the Mohammedan bloody power, and at the same time that supremacy that commenced in the West, among those who acted so contrary to Christ's commands, yet presumed to call themselves Christians, which occasioned their destroying those Christians who conscientiously worshipped God, but not according to their dictation—that abomination of desolation that has been carried on in anti-Christian Europe, in fighting and destroying each other ; these are the powerful workings of the Beast, that it has at last fully accomplished the prophecy by the Apostle John : “He causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads ; and that no man might buy or sell,

save he that hath the Beast's mark, name, or number of his name." It is a very natural failing that a human being has in forming a favourable opinion of the place of his birth and kindred. With this feeling towards Great Britain, I observe, that it has given a decisive proof of its being a part of the Beast; but it is also observed with pleasure, that this part of the Beast, at least like Nebuchadnezzar, when the prophetic number of seven times madness had nearly passed over him, is giving signs of returning reason, and is inclined to settle grievances by the force of truth and reason, instead of that height of beastly madness that appeals to the carnal sword.

There is no heavenly body on which more reliance may be placed, to ascertain how far wrong the Christian era has been calculated, than in what is commonly called Halley's comet, on account of the regularity of its appearance every 75 or 76* years, especially as its movement in the heavens exactly squares with the observation made on it by the wise men who came from the East to Jerusalem, enquiring for Him that was born King of the Jews, whose Star they saw in the East: also, history informs us that it appeared before the birth of Christ about 152 years, in the year before the birth of Mithridates, as mentioned by Justin, and about 75 years after the birth of Christ, at

* The eclipses of the sun and moon cannot be altogether depended on, because the eclipses happen every 18 years, 10 or 11 days; therefore, if there is an error of about 18 years in the computation of the Christian era, the date of an eclipse could not be depended on, whereas there is no probability that there could be an error of 75 or 76 years in the Christian era; therefore, the revolution of a body that extends to 75 or 76 years can be depended on.

the destruction of Jerusalem, as mentioned by Josephus, and it was observed at the different periods of time, as stated in the sheet at the end of the book, the author of this work saw it with his naked eye in the following positions, on the 10th and 11th of October, 1835, apparently above that cluster of stars called the Great Bear, or what the country people call the Horse and Waggon.



After the 11th the sky was so cloudy in Manchester that it could not be observed in passing towards the South in its journey round the sun. It fell into the rays of the sun a few days afterwards, and was not observed till February following with telescopes, when it again passed over our zenith on its return. Its movement squares with the observations made on it by the wise men; and the time of year they would have observed it in the East would be about the month of July. This time is ascertained, because the prophetic numbers show that Christ was born about the Winter Solstice, and because the wise men found

Christ at Bethlehem they must have arrived at Jerusalem sometime between the 21st December and the end of January. Now, that they did see the star about six months previous to their coming to Jerusalem, is also confirmed by the conversation they had with Herod, who made particular enquiry of the wise men concerning the time of the star's appearance, which I have no doubt induced him to fix upon two years as the age under which he ordered all the infant children of Bethlehem to be destroyed. In the days of the wise men the chronological account of time would not have been corrupted, and would be clear and distinct to them; and the prophetical time would have pointed out to them the exact year in which the Messiah was to be born; and when their faith directed them to Jerusalem, in search of him that was born King of the Jews, the natural sun in its meridian splendour pointed to them the exact position they were to take in search of Him that the ancient Prophet denominated the rising of the Sun of Righteousness; and this truly was the case, as Bethlehem is about twelve* English miles directly south from Jerusalem.

The wise men must have reached Bethlehem a little after sunset, when they observed the star, which they distinctly said they saw in the East. It would be at that time in the zenith above Bethlehem, after its journey round the sun on its backward course, as this star's path in the heavens as observed by the wise men, and its revolution of 75 and 76 years before the

* That Bethlehem is twelve miles directly South from Jerusalem I learned from Mr. Buckingham, who gave lectures some years ago in Manchester, and I understood from him that he personally visited those places.

birth of Christ, and about 75 years after the birth of Christ, shows it to be the same identical star that we call Halley's Comet, and which is so well known to the present generation of astronomers by that name, and whose path in the heavens they so particularly observed in the year 1835, and in the beginning of 1836.

I consider it the best standard of all the heavenly bodies, by which to calculate the Christian era, and to ascertain how far wrong Dionysius calculated the Christian era, which he designed 517 years after Christ. I say 517 years, because I believe that to be the correct time, and not 532, as stated in our chronologies, because I shall prove that Dionysius miscalculated the Christian era about 15 years too much.

I begin with the first notice that historians have taken of this Comet about 152 years before Christ, which was one year before the birth of Mithridates the Great; and although there are different chronological accounts given of the time of Mithridates, I have a right to assume that the chronological time that squares with the revolutions of this Comet is the correct one, therefore, I adopt Justin's account of the different periods of Mithridates' life.

Justin, in Book 37, chap. ii. states, that a Comet appeared a year before Mithridates was born, and, according to Memnon, he was 13 years old when he came to the throne. Justin, Book 38, chapter viii. says, he proceeded to the war against the Romans 23 years after his coming to the kingdom; and in Book 37, chap. iii. says, he carried war on with the Romans for 46 years, which shows that the time that elapsed from

the first appearance of the Comet till the end of the war, was a period of 83 years, which shows that Mithridates lived till he was 82 years of age, and we find that his death happened about 68 years before the birth of Christ : then, from the year before Mithridates' birth to the birth of Christ, there was a period of 151 years, which makes two revolutions of the Comet.

From the observations made on this star, by Josephus, which he saw over Jerusalem during the summer in which that city was destroyed, he says, "There was a star that resembled a sword, and a Comet that lasted a whole year;" as he states, that lasted a whole year, his words favour that there were two Comets, whose successive appearances lasted a whole year. It is probable that the star that presented itself to Josephus' eyes as a sword, about 75 years before probably presented itself as a sceptre to the wise men, which might have been the reason they called it "His Star" which they saw in the East, especially as we read from history that the whole world at that time were expecting the birth of a great King. The first exact observations made on this star or Comet, were in the year 1531—it was in its Perihelion distance August 24th, 21^{H.} 18^{M.}; in the year 1607, October 16th, 3^{H.} 50^{M.}; in the year 1682, September 4th, 7^{H.} 30^{M.}; in the year 1759, March 12th, 13^{H.} 15^{M.}. In the year 1759 it was visible in America, and observed to be ascending back from the centre of the solar system. At its nearest approach to the sun it comes within the orbit of Venus: in 1835 it was in its Perihelion distance 14th November.

The ancients made mention of wandering stars;

moderns call them Comets ; and this Comet, which the wise men called the Messiah's Star, is now called Halley's Comet, because that astronomer made particular observations on it, when it appeared in 1682, during his own and Sir Isaac Newton's life time. He was the first that called public attention to it, and showed that it had a periodic revolution of about 75 years. He predicted that it would appear in the year 1759, which it did ; and the present inhabitants of the world saw it in the year 1835, and it will again appear in the year 1911.

I believe this star has been appointed to give ocular demonstration to every generation of man, as to the exact time that has elapsed since the birth of Christ. From observations, this comet varies in its revolution, to the extent of about thirteen months. Those who are unacquainted with this part of physical science, may wonder at its irregularity ; but those who understand it, know that the planet Jupiter is so disturbed by the bodies that surround it, that its revolution is uncertain for several days. Then what disturbance may this comet meet with on its course, in accelerating or retarding its speed ! as it goes forth into the immensity of space beyond Jupiter, about four times his distance. From the correct observations made on this comet the last four times it appeared, previous to 1835, being a period of about 228 years, during that time its three revolutions were less than seventy-six years, on an average, by five months and twelve days. This gives the average revolution of the comet during 228 years to be seventy-five years, ten months, and six days. From the observations made on it by the wise

men, and by Josephus, when it appeared over Jerusalem, at its destruction, and the accurate observations made on it these 228 years past, it may be considered a correct standard by which the Christian era can be numbered, and its accuracy ascertained.

The Christian era, as it has been calculated, shows that the time between the birth of Christ, and the destruction of Jerusalem is seventy years ; and as the revolution of the comet is about seventy-five years and ten months, here is a palpable error of about four years too little, which learned men at present allow, and the only reason why they allow this error is, that they have observed it was calculated, that Christ was born in the thirtieth year of Augustus Cæsar, and that Herod died about the twenty-fifth year of Augustus. Finding that this calculation disagreed with Scripture, they say Christ must have been born about four or five years before the thirtieth year of Augustus Cæsar, or four or five years before the beginning of the Christian era. The reason why the time of Augustus Cæsar and Herod do not agree with each other, is fully explained in the preceding page.—From the destruction of Jerusalem by Titus, to the year 1835, when the comet appeared, there are 1765 years to be divided by seventy-five years, ten months, and six days, being the average revolution of the comet. The product is twenty-three times, and near $19\frac{1}{2}$ years over. The $19\frac{1}{2}$ years that are over, show that there is an error in the Christian era of near $19\frac{1}{2}$ years too much, since the destruction of Jerusalem. The prophetic numbers and the revolution of the comet show that there is an error in the Christian era

of three years and a half too little, before the destruction of Jerusalem, therefore, the average error in the Christian era is about sixteen years too much. From observations which may be made on this comet,* in the course of another 228 years, it may be found that its average revolution may be a little more, which will show that the error in the Christian era is near fifteen years. This calculation I made previous to its appearance in 1835; and if any one chooses to make the trial they will find, by including the time of its revolution in 1835, that its average revolution is a little more than seventy-five years, ten months and six days.

The comet of 1680 was in its Perihelion distance, December 8th, and its revolution is stated to be 575 years. Dunthorne, in a manuscript in Phil. Trans., vol. 47, Pembroke Hall Library, states, that the comet of 1106 could not be the same with that of 1680; and if it be allowed that it was the same as appeared in

* Having carefully examined the observations made by astronomers on comets, and especially on the comet of 1835, I shall state the probable composition and form of a comet.

The nucleus of a comet may be an immense number of small stars, or asteroids, so small as not to be seen—on account of their distance and rapid movement in the heavens—by the most powerful telescopes that have yet been made: and as fixed stars have been seen through the nucleus of comets, this proves that the small stars which form a comet are at such a distance from each other as to admit the rays of the sun passing through them; and owing to the rapidity with which they move, and their colour, the rays of the sun in passing through them, receive such a colouring as to form the trains of comets; and the proof that it is the rays of light from the sun which form the trains of comets is, that the trains of all comets in their different positions, are always in direct opposition to the sun; and the length of the train of the same comet may depend entirely upon the density of the nucleus of a comet, when it comes within our observation, which may account for the length and shortness of the same comet's train, at its different appearances.

1110, then the revolution of the comet of 1680, is 570 years, probably its average revolution may be found to be $569\frac{1}{2}$ years ; and if it be allowed that it is the same comet that appeared at the time of the death of Julius Cæsar, then its revolution also shows that there is an error of about $15\frac{1}{2}$ years too much in the Christian era.

Astronomers have justly denounced as false the dates of the eclipses that took place in the reign of Alyattes, when the Lydian and Median armies were fighting, and the eclipse mentioned by Diodorus, observed during the voyage of Agathocles. In Phil. Trans., 1811, Bailey has calculated all the eclipses from B. C. 656 to 580, and found one eclipse that was total in Asia Minor, viz., 30th September, 610 B. C. The date of the eclipse stated by Diodorus, is said to be 310 B. C. Subtract the error of 25, or $24\frac{1}{2}$ too much made at the beginning of the Grecian empire, from 310, equal to $285\frac{1}{2}$ B. C., being about the true time of the eclipse mentioned by Diodorus, then astronomers will find that the eclipse mentioned by Diodorus will agree with the eclipse mentioned by Herodotus.

The eclipse that took place 30th September, 610 B. C., and the eclipse that must have taken place 286 B. C., mentioned by Diodorus, and the great eclipse that happened in the East, A. D. 360, shows that there is an error of about fifteen years between 286 B. C. and 360 A. D. The question now may be asked, is there anything in ancient history to prove, or that agrees with, these astronomical calculations? The answer is, yes. In a chronology published by Johannes Georgeius Herwart ab Hohenburgh, the author ob-

serves, that some of the ancients talked of an interval of sixteen years between the vulgar and the true epocha of Christ, and that the Fathers invented the method of palliating that ugly discord of fifteen years, by means of inductions. In a chronology published by Giles Stranchius, D.D., Public Professor in the University of Wittenburgh, translated into English by Richard Sault, F.R.S., page 128, Petavius reckons up the varieties of the Greek computations, and, in respect to Dionysius' Christian era, admits only two eras of the Greek, where the first makes the nativity of Christ about sixteen years before the other, page 396; Petavius having read in the history of Socrates, that Constantine the Great died in the year of the 271st Olympiad, on 25th July; and in the Christian era, Constantine the Great is said to have died A. D. 337. This shows that there is an error in the Christian era. Josephus Scaliger, in Euseb., page 226, speaking of the time of Constantine the Great, says, "Nothing is more uncertain than the beginnings of the Emperors, from Carus to Valentinian." The ancient author of the Excerpta, in Scaliger, page 69, refers the death of Constantine the Great to the consulship of Lecinius and Crispus. Now they are stated to have been consuls in the second year of the 274th Olympiad. This shows, that from the destruction of Jerusalem to this time, there is an error in the Christian era of about nineteen years, and this nearly agrees with the revolution of the comet: also, the era said to have commenced 38 years before Christ, called the Spanish era, and recited in many councils, and which continued in use in Spain till 1383, in Arragon

till 1358, and in Portugal till 1415, indicates an error in the Christian era. It is proper that the attempt be made to ascertain the extent of error that is in the Christian era, by every method that our bountiful Creator has or shall put into the power of man; otherwise the fulfilment of the future prophetic numbers of the Bible cannot be accurately ascertained. For this purpose, the author of this work challenges thyself and the learned world to produce such a proof of the rectitude of the Christian era, as will equal the proof that has now been adduced, that it is wrong to the extent of fifteen or sixteen years too much.

Some Christians may be surprised to learn that Dionysius miscalculated so far wrong the Christian era; but if they would consider the difficulties that Dionysius had to contend with when he designed the Christian era, about 517 years after Christ, it would not surprise them that he went so far wrong.

The conclusion, or one of the conclusions, thou hast arrived at, by means of the Jubilean periods and streams of time, is that thou expectest the personal appearance of our Lord and Saviour Jesus Christ, about this present time. I think I have demonstrated clearly that there is an error of about 25 years too much in the computation of time before the coming of Christ, at the commencement of the Grecian empire; and also another error in the computation of the Christian era, of about 15 years too much, making in all an error in time of 40 years too much, which, along with the wrong arrangement of time, during the reign of Augustus Cæsar, when Christ was born, will overthrow the present arrangement of chronologies, whe-

ther they be calculated by the chronology of the Hebrew text, or by that of the Septuagint. The praiseworthy object of all expositors of prophecies, and calculators on the prophetic numbers, has been, or at least ought to be, to ascertain about the time when the kingdom of God will advance an earth with greater power. This has been the anxious enquiry with saints in all generations ; and since Christ first came in the flesh, some, like thyself, believe that the Saviour of mankind will again make a personal appearance on earth ; others, like myself, believe that according to his promise, Christ has already appeared the second time to all who waited on Him, or looked for him, and that He will appear yet more manifest in spirit to future generations at the time appointed, when the seven times madness of our world have passed by, or when the number of the Beasts will be near coming to an end—when He by his Spirit will destroy the power of the Beast, and will remove the mark of the Beast from the right hand or forehead of the future generation of mankind, and that this will be accomplished, according as it is written, “Not by might nor by power, but by my Spirit, saith the Lord of Hosts,” and that it is a spiritual coming of Christ that is to be looked for.

I respectfully submit to thy consideration the following passages of Scripture, Heb. ix. 28, “Unto them that look for Him shall he appear the second time, without sin unto salvation.” “Know ye not that your bodies are the temples of the Holy Ghost.” “Christ in you the hope of glory.” “Know ye not your own selves that Christ is in you, except ye be

reprobates." John vi. 63: "It is the Spirit that quickeneth; the flesh profiteth nothing." John xvi. 7: "I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you: and when he is come, he will reprove the world of sin, and of righteousness, and of judgment."

This language of Christ and the Apostles is an argument against his personal appearance on earth, if by personal appearance is meant the appearance of Christ to mankind in general—to both good and bad—again in the same body as he appeared about 1800 years ago. Christ's language plainly bespeaks that of a spiritual appearance, and the Comforter who was to come was no other than himself, such as in Matthew, x. 23: "Verily I say unto you, ye shall not have gone over the cities of Israel till the Son of Man be come." Luke, xviii. 8: "Shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily. Nevertheless when the Son of Man cometh, shall he find faith on the earth?" Matthew, xxiv. 2: "Jesus said unto them, See ye not these things? (looking at the temple.) Verily I say unto you, there shall not be left here one stone upon another that shall not be thrown down. And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?" Christ makes a distinct reply to his disciples concerning the destruction of the temple and Jerusalem, and also concerning his coming, and finishes his information by this marked expression,

34th verse: "Verily I say unto you, this generation shall not pass till all these things be fulfilled. Christ uttered these predictions from 42 to 37 years before the destruction of Jerusalem, and to which destruction he referred, and said, that it would be the greatest tribulation that would happen in the world; and he also said, among other things that would happen regarding himself, "Matthew, xxiv. 27, "As the lightning cometh out of the East, and shineth even unto the West, so shall also the coming of the Son of Man be." Now, Christ distinctly states that this would happen before the passing away of the generation of men then in the world; and from the other expressions of Christ concerning his coming, it appears that all the elect from the one end of heaven to the other, would be gathered together, when Christ would appear with power, and great glory, to witness the end of the Jewish dispensation, and the utter destruction the Jews brought upon themselves by their wickedness; and by a disregard to his warnings, and to his most affectionate solicitude, expressed for them. Matthew, xxiii. 37: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, blessed is he that cometh in the name of the Lord." According to the prediction of Christ, the unbelieving Jews—those of them who have followed the Mosaic ordinances—have continued in a desolate condition till this day; but when the Jews come into the blessed

state of spirit here spoken of by Christ, so as to hail those as the blessed who come to them in the name of the Lord Jesus Christ, it is then they will see Christ according to his promise, and witness in themselves Christ Jesus, who of God is made unto us wisdom and righteousness, and sanctification and redemption. I. Cor. i. 24.

After Christ had finished his observations both concerning his coming, and also concerning the destruction of Jerusalem, he proceeds, as in the 35th verse of the 24th chapter of Matthew, to give information concerning the dissolution or passing away of the Heaven and the earth in these words : " Heaven and earth shall pass away, but my word shall not pass away ; but of that day and hour (when the Heaven and earth shall pass away) knoweth no man ; no, not the angels of Heaven, but my Father only."

Christ said to his disciples, Acts i. 7, " It is not for you to know the times or the seasons which the Father hath put in his own power ; but ye shall receive power after that the Holy Ghost is come upon you."

In confirmation of the fulfilment of the promise of Christ, Peter takes the words spoken by Christ concerning the passing away of heaven and earth, and says II. Peter, iii. 10, " The day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat ; the earth also, and the works that are therein shall be burnt up:" and the Apostle John says, in Rev. xx. 2, " And he laid hold on the dragon, that old serpent, which is the Devil and Satan, and bound him a thousand years, and cast him into the

bottomless pit; and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled; and after that he must be loosed a little season." In a volume of sermons published about fourteen years ago, by the ministers in thy own connexion, viz., the Congregational Society, I recollect reading the following observations in one of these sermons, concerning the thousand years mentioned in the Revelation—they are, as far as I recollect, to this effect, or nearly so: The limited space of a thousand natural years, seems too short to agree with other prophecies that relate to the long continuance of the Messiah's reign on earth, and the thousand years—if understood as the other prophetic numbers are understood—would show that the thousand years are symbolic of no less a period of time than 360,000 years. This time will to many minds seem almost incredible. Those martyrs who had been slain by Domitian for the word of God, their souls were directed to rest under the altar for a little season. Rev. vi. 9—11. What the prophet termed a little season, has extended to more than 1500 years; and it, therefore, may be supposed, that the happy period he termed a thousand years, will be a period proportioned in extent to that period which was termed a little season. Many passages of Scripture might be adduced, in support of this explanation of the thousand years, and no part of Scripture is contrary to such a view.

These remarks on the thousand years I consider as very judicious, and are in accordance with the whole tenor of Scripture, and I think it might be shown by

Prophetical, Astronomical and Geological calculations that after the period of 360,000 years; and at the end of the little season, during the time Satan will again be loosed, when mankind will again commit great wickedness and violence against each other; the probability is great that the race of mankind will be swept off the face of the earth on account of their wickedness, and the surface of our planet will be consumed with a fervent heat, as predicted in the Scriptures; and I also think it might be shown by those strata of the earth that have already been examined, that this planet has already twice passed through an immense fervent heat, so great, that arms of the sea have been reduced to solid salt rocks, and those parts of the earth that were dry land at the time were molten, and formed immense masses of ignited* rocks, and also formed different minerals and metals as are now found in the strata of the earth.

I am aware that many Christians object to the discoveries of geologists, as if afraid that the science of Geology would do harm to the truths recorded in the Bible. This cannot be; for, if Geology has truth for its basis, as I believe it has,† then truth cannot hurt truth, but will rather confirm it; and those

* Geologists call these rocks that have been acted upon by fire, igneous. I consider such a mode of expression somewhat injudiciously applied, for igneous signifies fire presently existing, whereas, ignited conveys the idea of fire having existed.

† Geology is not yet correctly understood, and I believe it will not be understood till the science of Astronomy be combined with the science of Geology, to account for the formation of the strata of the earth: I find that this also is the opinion of J. P. Nichol, Professor of Astronomy in the University of Glasgow. See page 219 of his views of the Architecture of the Heavens.

learned persons who have formed themselves into societies, in order to help each other in their search after scientific truths, have already accomplished one of those predictions in the Scriptures of truth. Daniel the prophet, two thousand three hundred years ago, predicted that the time would come when "Many shall run to and fro, and knowledge shall be increased." When geological truths are more fully understood, they will accomplish in part another prediction found in the Scriptures of truth, Heb. xii. 26 : " Yet once more I shake not the earth only, but also heaven. And this word, yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain."

God is the Author of the Bible, and also of this planet, the great book of nature. It is, therefore, impossible that the dates in the one Book can be contradicted by the dates recorded in the other. It is possible to prove that the dates given by both agree with each other. By some it may be alleged, that by endeavouring to do this, there is an attempt to be wise above that which is written ; but it should be recollected, that the great difficulty is to be wise equal to that which is written both in the Bible and the great book of nature, this planet, and the strata of it may be looked upon as lines written by the finger of God, which are not as yet correctly understood. Christ's great complaint was, " That the children of light were not so wise in their own generation as the children of this world."

The prophecies concerning the long continuance of the Messiah's reign on earth, and the prophetic num-

bers, point forward to a great extent of time as to when this world shall come to an end. The destruction of Jerusalem, and the overthrow of the Jewish dispensation, I take to have been symbolic of this last great event; and as far as I have read and heard, I have observed commentators and expositors applying the prophecies concerning the end of the Jewish dispensation to the time or end of the world, when the human race will cease to exist on this planet; and this confusion exists, because there is a difficulty to distinguish the prophecies that relate to each period, especially as the prophecies that relate to the end of the Jewish dispensation, when Jerusalem was destroyed by Titus, are spoken in figurative language, as if it referred to the end of the world, when the whole of the present human race will cease to exist.

Christ's language concerning his coming, is plainly indicative of a spiritual coming to every one of the human race in all generations, and whom he forewarns, as in Matthew, xxiv. 42, "Watch therefore, for ye know not what hour your Lord doth come;" and when He does come, He by sovereign acts of providence shall more fully reveal himself in judgment to His enemies, and in love to those who put their trust in Him. "I come as a thief in the night." "Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." These expressions can only be understood as conveying that of a spiritual coming, a spiritual knocking, a spiritual opening, a spiritual supping, and it is in no other sense that the Apostle speaks of Christ: "Unto them that look for

him, shall he appear the second time, without sin unto salvation." Here is a direct avowal by the Apostle, that Christ had already come, even in his time, and was seen and did appear a second time, without a sin offering unto salvation, to those that were then looking for him ; and true believers in all generations since, have, in a greater or less degree, experienced Christ's presence on earth, according to his promise, " Where two or three are met together in my name, I am in the midst of them, blessing and doing them good ;" and he also said, " Lo, I am with you alway, even to the end of the world."

The wicked, on account of their wickedness, will not recognise Christ ; for of them it is written, " The wicked shall do wickedly, and none of the wicked shall understand ;" and it is impossible to understand savingly anything of a spiritual nature, unless God opens our eyes to see it ; and the Scriptures distinctly say, that Christ is spiritually discerned, although Christ was present, as he said, with power and great glory, among his elect at the destruction of Jerusalem, yet the wicked did not recognise him in the judgments that befel them, as he foretold ; neither did they take heed to his plain commands, not to fight, because his kingdom was not of this world, nor yet to the warning given to his followers, to fly to the mountains when they would see Jerusalem encompassed by armies, and observe the carcasses* or bodies of wicked men congregated together at Jerusalem, for the purpose of opposition and war ; it was then they were to see gathered

* Christ compared the wicked, who were in a state of trespass and sins, to putrified carcasses, and to painted sepulchres, full of rottenness.

about Jerusalem the eagles, symbolic of the wild and ravenous dispositions of those who were destitute of the fear and love of God, and who adopt as their ensigns the image of the wildest and most ravenous of the brute creation, as symbolic of the state of their own natural condition, that is, ever ready to destroy, when any opposition is made to their will. The Romans adopted the eagle as their ensign—those ensigns whose paths were marked with desolations, and strewn with human carcasses, (which the Scriptures very justly designate as the abomination of desolations,) and which were then to fulfil the abomination of desolations spoken of by Daniel the prophet; and Christ, foreseeing the awful calamity that was to happen to the Jews, solicited his followers to pray that their flight from such a tribulation might not be in the winter, nor on the Sabbath day.

Those wicked Jews who disregarded Christ's commands to abstain from fighting, and who by their acting contrary to his will, brought utter destruction on themselves, spoke the language of Christ in derision, concerning his coming, and applied it to those missiles or darts that were thrown on them for their destruction; their watchword, on observing these darts coming was, "The Son cometh." See Josephus.

By worldly-minded men Christ is not beheld, neither is his presence felt; the God of this world hath blinded their eyes; they neither see nor acknowledge the presence of Christ in any of the affairs of this life; they know Him not, because He is spiritually discerned. "The onwing overspreading of abomi-

nation" on the nations of the earth, during the long prophetic night of darkness, has for many ages spread its gloomy and deadening effects over the moral and spiritual condition of mankind in this world; and the time during which so a great a spiritual darkness should prevail, was prefigured in prophetic language by the madness of Nebuchadnezzar—the head of the symbolical image—whose madness continued seven times, or years, which seven years are symbolical of 2520 years, during which time the mad tyrannical power of the Beast was to continue. The number of the Beast will not be finished till about A. D. 1956, at which time, the glorious kingdom of God, which Christ planted like a little seed, and which he likewise compared to a little leaven, will prevail, and the commands of Christ, the Glorious Eternal King, will be more generally obeyed.

The power of the Beast continues still with but little abatement to maintain its ascendancy over the minds of the great majority of the human race, who may still be said to lie dead in a spiritual sense in their earthy graves; they cannot discern Christ, neither can they hear Him, though by His holy spirit He knocketh at the door of their hearts. Christ himself is the resurrection and the life. He has only to say, let the dead live, and they shall immediately hear his voice, and shall rise to a newness of life, and be admitted into the glorious liberty of the sons of God. According to the promise of God, and by examining the prophetic numbers, I believe that before this generation shall have passed away, or about

40* years hence, Christ's appearance on earth will be more generally realized, and the following prediction of the prophet receive a more signal accomplishment : "The people that walked in darkness, have seen a great light ; they that dwell in the land of the shadow of death, upon them hath the light shined."

That the surrounding nations of the earth, as well as our own highly favoured land, do still, to a most alarming extent, acknowledge the power and submit themselves to the authority of the Beast, is a fact requiring but little illustration. Let us only take a transient survey of the religious and political state of the different countries and empires of the world, and what do they present? One dreary map, on whose surface is to be found delineated only such appearances in general, as are in direct opposition to the kingdom of God, which consists of righteousness, peace, and joy in the Holy Ghost. And those things that are in opposition to the kingdom of God, are intemperance, oppressions, cruelties, systematic slavery, ambition, political intrigue, unjust jealousy between the nations which lead them to wage war with one another, ignorance of the true God, sensuality, deep-rooted superstition, idolatry, and general spiritual darkness : this, alas ! must be acknowledged to be too just a representation of the present state of mankind. On witnessing such abominations as these, the Saints, who were slain

* Those who are now alive, and who have either acted a part in, or have given their sanction to, the abomination, war ; the same language that was addressed to David, may with propriety be addressed to them : "Ye have been men of blood, ye cannot build an house to God ;" or, to speak in language more suitable to the Christian dispensation, "Ye cannot be temples of the Holy Spirit, on account of such abominations without sincere repentance."

for the Word of God, and for the testimony they held, Rev. vi. 10, "Cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" The expression, "them that dwell on the earth," cannot, I think, be justly supposed to refer to the generations of men who are ever passing away in rapid succession from off the face of the earth; therefore, I am disposed to think, that it must be the Dragon, with his legions of angels who deceive the nations of the earth, that are here spoken of, and this opinion is warranted by reading in Rev. xii., and Rev. xx.

The prophecies of the Old, as well as the declarations of the New Testament, conspire to assure us that there are periods when more copious pourings down of the Spirit of Truth from on high, into the benighted hearts of men shall take place, whereby they shall be turned from darkness to light—from the power of Satan to serve God—which will induce mankind to beat their swords into ploughshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn the art of war any more; therefore, to all who either in this, or in a future generation, shall be made partakers of this divine unction, and be renewed in the spirit of their mind, to them has Christ appeared the second time, without a sin offering unto salvation.

Christ has said, "It is the Spirit that quickeneth, the flesh profiteth nothing." I. Cor. vi. 19: "What? know ye not that your body is the temple of the Holy Ghost?" II. Cor. vi. 16: "Ye are the temple of the living God; as God hath said, I will dwell in them

and walk in them," Col. i. 27 : "Christ in you the hope of glory." Luke xvii. 20 : "The kingdom of God cometh not with observation, neither shall they say, Lo here! or lo there; for behold, the kingdom of God is within you." II. Cor. xiii. 5 : "Examine yourselves whether ye be in the faith; prove your own selves; know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?"

I cannot help observing, that it would certainly be attended with more real spiritual and temporal advantage to mankind to press upon their minds the paramount importance of receiving and seeing Christ enthroned in their hearts, rather than holding out the hope, that they shall, generally, behold him with their natural eyes, during either this or any future year. The promulgation of such doctrines and opinions may prove to many weak Christians a stumbling block, and to others—who may not understand concerning the spiritual appearance of Christ in their own hearts, convincing them of sin, of righteousness, and of judgment—may appear as foolishness, because some have miscalculated the time of Christ's kingdom on earth appearing with greater power, and not only so, but have mistaken Christ's outward bodily appearance on earth for his general spiritual appearance in the hearts of mankind. To direct mankind to the serious study and contemplation of such passages of Scripture as above quoted, that directly lead to Christ, that they may try their spiritual condition, and so prove themselves whether they be in the faith, and Christ in them, the power of God, and the wisdom of God; or if they find themselves without Christ, they must class themselves with the repro-

bates, would be of far more benefit than raising within them expectations of an outward bodily appearance of Christ, that is not likely to be realized to the generality of mankind in this world, especially as Christ has said, "It is the Spirit that quickeneth, the flesh profiteth nothing."

It does appear to me, from the calculations I have made on the prophetical numbers, as well as from the Scripture import of other passages, that a very great change indeed must take place in both the moral and spiritual conditions of mankind, before the kingdoms of this world become the kingdom of our Lord; and after this happy period has arrived, I am warranted to think it will be of much longer duration than is commonly imagined. I am of opinion, instead of a thousand years, or Millenium, as is very generally supposed, that Christ's reign on earth in the souls of the successive races of mankind, will comprise a period of no less than about 360,000 years, at the close of which period, Satan again will be loosed a little season, as mentioned in Rev. 20, and will again deceive the nations of the earth, after which probably the general judgment will take place, "when the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; when the earth and the works that are therein shall be burnt up."

At the present time the blessings of peace seem to be nearly general throughout the nations of the earth. This I deem a very favourable sign. War, however, with its train of abominations, may not finally terminate till about A. D. 1914, or perhaps A. D. 1956; neither do I think that the seventh thousand years, or great Sab-

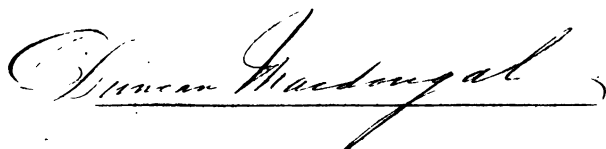
bath of the world, or the beginning of Christ's third day, will commence before A. D. 2046; and this belief or conclusion I take to be no less deducible from a variety of the prophetic numbers, than from the figurative language employed by Christ concerning the three days, and the three measures of meal, during the time of which the whole world shall be gradually leavened by the kingdom of God. As I have calculated the prophetic numbers, it will be 206 years from A. D. 1840, before the beginning of the seventh thousand years, or the great Sabbath of the world, when God's rest shall begin to be glorious, and when Christ, that glorious Sun of Righteousness, by the brightness of His coming into those temples, where he has promised to appear on earth—that is, in the souls of the sons and the daughters of the human race—shall turn them from darkness to light, and from the power of Satan to serve God; raising them by Himself, who is the Resurrection, to an endless life, to the high dignity and glorious immortality of sons and daughters of the Most High.

I have endeavoured to make the calculations as plain as possible; yet I am aware, however, that those who have not been in the habit of thinking much about such parts of the Revelation of God, may feel a difficulty in following me throughout the various calculations of the chronology, and the prophetic numbers of the Bible. These calculations, I am aware, would require to be considered and reconsidered before they may be fully comprehended by the generality of readers, but from thy extensive knowledge of Scripture chronology, and the prophetic numbers, I am fully

sensible that thou must be an able judge, and I hope to find thee an unprejudiced one ; and if I have submitted any part of truth to thy understanding, or if I have done anything which may be useful to future writers on the same subject, I have my design.

In conclusion, I would request of thee to consider the computations contained in these pages, as well as the remarks consequent upon them, to have been called forth, not from a spirit of literary envy or opposition, but from an earnest desire to promote the cause of truth. If, in the warmth of my anxiety to do so, any uncourteous expression should have inadvertently been written by me, I hope it will be viewed as the effect of accident, not of design.

That the Sovereign Disposer of all things may, in his kind providence, overrule this attempt, at separating truth from error, for his own glory and the good of mankind, is the prayer of thy present correspondent and well wisher ; and I sign with my hand every printed copy of this edition of my letter, as a mark of respect to thee, and to the rest of my readers, and as a warrant that it is correct as far as I have been enabled to judge by the understanding that God, my creator, has been pleased to give to me.



Accountant and Teacher.

ADDENDA.

Since writing the foregoing letter, I have perused thy Synopsis of Chronology, from the era of creation, according to the Septuagint, to the year 1837. I find the calculations therein contained to be nothing more than a reiteration of those already made use of by thee in thy treatise, entitled "Fulness of the times." I consider it, therefore, unnecessary to make any further remarks on the calculations therein contained, because I have, in the preceding letter, shown, by a variety of incontestible proofs, that chronology, as conveyed to us through the medium of the Hebrew text, carries along with it in every particular the impress of truth.

I have also, I trust, shown, to the conviction of every unprejudiced mind, that the chronology of the Greek text bears on its very front the most unequivocal marks of corruption.

I have annexed to the end of this work a compendium of chronology, from the era of the creation of Adam to the year of the Beast 666, or the year when the Apostle John wrote the Revelation—being the fifth of Domitian—by the reading of which thou wilt perceive that not only does the historical and prophetic time, as conveyed to us through the channel of the Hebrew text, most pleasingly harmonize, but that these again, when fairly and legitimately applied as the

test, prove, in a manner the most convincing, the accuracy of the dates, as well as their accordance with the prophetic time mentioned in the New Testament; and still further, thou wilt notice, from a perusal of this compendium, that the historical department of Scripture chronology, by admitting the Hebrew text as our guide, most happily unites with, nay, in my judgment, receives the highest confirmation possible, as to the undoubted nature of its authenticity, from the prophetic time, as we have it embodied in the first chapter of Genesis, and as explained by me fully, and I trust satisfactorily, in the following Appendix.

Since writing the above, I have read thy Scientific Chronology of the year 1839, and Supplement, and Arithmetical Solution of the number 666, and to them, also, the foregoing observations are, I think, applicable.

My attention has also been directed to the following extract concerning the Book of Jasher, lately found, which affords another proof in favour of the chronology of the Hebrew text.—“A literary, or rather a biblical curiosity, will soon be published, which we feel confident in predicting will excite great interest among those who take pleasure in reading and studying the Scriptures. It is the Book of Jasher, referred to in the Bible, in Joshua, and in the second Book of Samuel, and which has been in the progress of translation from the Hebrew for several years in England, and is now completed, and will be soon published. There have been several simulated Books of Jasher, a notice of which we find in the Rev. Mr. Horne's Commentaries on the study of the Scriptures; but they bear no

analogy to the present work, which is written in the purest Hebrew, and translated with an elegance and fidelity highly creditable to the eminent scholar who has been so long engaged in the work. The preface to the Hebrew edition speaks of it as having been brought from Jerusalem, with other sacred rolls and manuscripts, at the destruction of that city, and carried into Spain, where the Jews had their most celebrated colleges up to the eleventh century. On the discovery of printing, the manuscript was copied and carried to Venice, where it was printed by order of the Jewish Consistory of Rabbins in 1613, and is now, for the first time, translated into the English language and published. The Royal Asiatic Society had a copy in Calcutta, and gave orders to the Rev. Mr. Adams to translate it; but it was abandoned on hearing that a translation was already in progress. It is full of interest, and written with a warmth of piety and sacred devotion, which render it worthy of taking an equal rank with any of the missing books not strictly canonical. It does not differ with the Bible in a single instance, but amplifies the events recorded in Scripture, with the single difference in chronology of some 50 years, by making Noah and Abraham contemporary—commencing with the creation of Adam, and ending with the death of Joshua. Josephus refers to this book, and the great Mendelson extracts copiously from it. Recently the book of Enoch has been discovered, translated from the Ethiopic, and published in England. Professor Stuart has lately reviewed it. The discovery of missing books referred to in Scripture, and the many yet to be discovered, joined to the singular signs of the

times in relation to the chosen people, give great interest to this and similar works. This book, which makes nearly 300 pages, clears up some points somewhat obscure in the Bible, and is very full in detailing the events of the reign of Nimrod; the building of the tower of Babel, and the confusion of tongues; the causes preceding the destruction of the doomed cities; the sacrifice of Isaac, and the life of Joseph; and has some curious facts about the deluge. As we shall have occasion to refer frequently to this book hereafter, the present notice will be deemed sufficient to call public attention to it."—*New York Evening Star*.

APPENDIX.

CONTAINING AN EXPOSITION OF THE SIX DAYS' CREATION, AND SEVENTH DAY'S REST, AS RECORDED BY MOSES, IN WHICH IT IS SHOWN, THAT THOSE DAYS ARE TO BE CONSIDERED AS OCCUPYING A CHIEF PLACE AMONG THE PROPHETIC NUMBERS OF THE BIBLE.

At first I had only in view an exposition of those prophetic numbers, which are recorded in the book of Daniel, and in that of the Revelation ; but having taken into serious consideration the account of the Creation of the world, as related by Moses, in the first chapter of Genesis, I there found such ample proofs of the prophetic character of the narrative of the Six days' creation, and Seventh day's rest, that I no longer hesitated as to how it ought to be understood. I felt myself conscientiously compelled to differ in opinion from the generality of professing Christians, as to the real meaning and true import of this part of Scripture ; whilst it is commonly believed, that Moses gives there simply an historical account of this globe, with its planetary system ; and that these were created by God in Six natural days, of 24 hours each, there is reason to believe, that it is altogether prophetic of the future ; and that the Six days' creation refers, in a figurative sense, to the

creation of mankind during the first Seven days, which are also symbolical of the first Seven thousand years of human existence upon this planet. Although mankind in general are not in this belief at present, probably because its prophetic character was not thought of for many generations past ; yet I consider that it will not be difficult to prove, from other parts of the Bible, that the narrative of the Creation, during the Six days' and the Seventh day's rest was designed to point out the Moral and Spiritual condition of mankind, during the first Seven thousand years of their existence.

In order that the reader may be able more easily to understand the various calculations connected with the prophetical numbers, which the subject of itself necessarily demanded, I shall again submit to his notice and consideration, the *data* from whence these calculations have been drawn : this has been already done in the foregoing letter, addressed to Cuninghame ; the only apology, therefore, I would offer for my again introducing such *data* here, is this, that upon the right understanding of these depends, in a great measure, the right comprehending of all the prophetic numbers. In saying this, however, I would wish to be understood, when speaking of the data of calculation, that the data itself is only Scripture taken to explain Scripture ; and that assuredly there is no rule nor data, although taken from the Scripture, that can be laid down, which will effectually serve the purpose of interpreting or leading mankind correctly to understand the Scriptures, unless that rule,

or data be accompanied with the enlightening aid of the Holy Spirit that first gave forth the Scriptures.

SCALE OR TABLE, FOR CALCULATING THE PROPHETICAL
NUMBERS, SELECTED FROM THE BIBLE.

1st.—A week of 7 days equal to 7 days.—Matt. xxviii. 1 ; Acts xx. 7 ; 1 Cor. xvi. 2.

2nd.—A week of 7 years or Sabbatic, equal to 7 years.—Gen. xxix. 27 ; Levit. xxv. 24.

3rd.—A week of Sabbatics, or 7 years of 7 years, equal to 49 years.—Levit. xxv. 8.

4th—Jubilee, or redemption year, every 50 years.—Levit. xxv. 10.

5th—One day as a 1000 years.—Psalm xc. 4 ; 2 Peter, iii. 8.

After the Apostle Peter has described the Creation of the Heavens and the Earth, by the Word of God, and the overflowing of the world with water, and after having told us that the Heavens and the Earth, which are now, are reserved by the Word of God unto fire, against the day of Judgment and perdition of ungodly men, then he emphatically adds, "Be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day."

The first words in the Bible are, "In the beginning God created the Heaven and the Earth."

The difference between the above translation and the original Hebrew text, I shall show farther on ; in the mean time, the reader is referred to its parallel

passage in the 1 Chapter St. John, 1 to 3 verse,—“ In the beginning was the Word, and the Word was with God, and the Word was God ; the same was in the beginning with God ; all things were created by Him, and without Him was not any thing made that was made.”

There seems to prevail a very general belief that Moses, from the 2nd verse of the 1st Chapter of Genesis to its conclusion, treats exclusively of the creation of the material Heaven and Earth : there detailing, as is supposed, in regular historical order, the different acts of creation during the first Six days of the existence of the Heaven and Earth. It is not my intention to point out here the opposition which such a belief must necessarily have to contend with, from the discoveries which Astronomy and Geology have unfolded to us. Those who have studied and examined the correctness of these discoveries in material things, are satisfied, and I think justly so, that they afford indubitable proofs of the immensity of past time, during which, animals of lower ranks than mankind existed on this Planet, which their Remains testify beyond all doubt. Waving this consideration for the present, I scruple not to assert, that the present general doctrine or belief, concerning Moses' account of the Six days' creation, being merely a narrative of that mode of arrangement which it is supposed it pleased God to adopt to create, during 6 days of 24 hours, the material universe, stands not only unsupported by revelation in general, but, unfortunately for its abettors, receives no countenance

from even the narrative itself ; for which I adduce the three following proofs.

FIRST. (And, in my opinion, this is a circumstance that demands more serious attention than has hitherto been bestowed upon it,) It will be seen that Moses, when speaking of the first day, arranges his language as follows : The evening and morning, he says, were One day, not the first day as translated in our common version.*

SECOND, In the narrative as recorded in the 1st verse, the creation of the Heaven takes the precedence to that of the Earth ; whereas, in the 14th verse it is said, " The sun, moon, and stars were not created until the 4th day ;" causing, when viewed as a mere history of the then material past creation, a most complete discrepancy.

The Bible teaches us that there are two kinds of light that shine upon mankind. The first is a Spiritual light, that proceedeth directly from God, and enlighteneth every one that cometh into the world ; the second is ; the light afforded to us by a created object ; viz. the light of the sun.

It is self-evident that there could be no natural days of 24 hours, nor any other length of days or time measured by the light of the sun, and the shadow of our planet, as we now have, previous to the creation of the natural sun ; the conclusion then is irresistible, that the light spoken of at the beginning of the creation of mankind in the one day, and the

* Josephus particularly observes that Moses did not say the first day.

creation on the 4th day of the sun, moon, and stars, are symbolical of great Spiritual lights, that were to be given at these two periods of time to this world.

The THIRD proof is, that Moses says, " God created man on the Sixth day, in his own image, in the image of God created He him, male and female He created them." Whereas we find, after a seemingly considerable lapse of time, and the occurrence of a number of intervening circumstances, Adam is represented in the 18th verse of the 2nd Chapter, as " being alone and not having a help meet."

I am aware that many attempts have, from time to time, been made to reconcile the above passages, with the idea that the narrative was merely historical of the past. The arguments got up however for this purpose, are not only futile in the extreme, but have a direct tendency to darken what they were designed to illustrate, and have justly given cause of animadversion to those who are materialists, and do not believe in a Spiritual state of existence; and that those things we see with our natural eyes, which are to vanish or pass away, are only figurative representations of the Spiritual state of existence that is to continue for ever. Such individuals have verified in the fullest that saying of Christ, " The children of this world are wiser in their own generation than the children of light."

The Jewish day was calculated from sun set to sun set, constituting a day of 24 hours. Those inhabitants who live about the equator, have their nights measuring 12 hours, and their light the same, so that

evening and morning constitute to them a day of 24 hours. Those who live at or near the poles, have a night of no less than about $182\frac{1}{2}$ days, with a day or light of the same length. Evening and morning constitute to them as it were a day comprising 365 days, of 24 hours each. These undisputed facts show, that the prophetic numbers which represent a day as containing 365, are astronomically correct, and agree with the period of this Planet's annual revolution.

I refrain from availing myself at present of the advantages which the sciences of Astronomy and Geology so amply hold out ; these, suffice it here to say, afford strong additional testimony that the Mosaic account of the six days' creation, was not designed to be understood as a mere historical arrangement of the then past material creation of the Earth and Heavens. The Bible contains within itself sufficient evidence to show, that the arrangement of the Six days' creation was intended to be understood as prophetic of the then future ; and further on I shall show that the Prophets and Apostles understood it as prophetic of the future, by their allusions to it ; and that the original Hebrew text reads in the future time. In the mean while I shall only observe, that if we find in heaven, that is in our astronomical heaven, or on our Planet, any thing that seems not to agree with what is related of them in Scripture, we may be sure that there is something wrong either in the evidence adduced against Scripture ; or if that evidence that has been adduced be correct, then there must be something wrong in our understanding concerning

that part of Scripture ; because Christ has said, " The Scripture cannot be broken ;" and the Scriptures do testify of different dispensations of light given by God to mankind, during the time of the reformation. Heb. xii. 26. " Yet once more I shake not the earth only, but also heaven, and this word yet once more signifieth the removing of those things that are shaken, *as of things that are made*, that those things which cannot be shaken may remain." Christ spake many things very plain to be understood, yet he principally spake in parables ; and this same Holy One who inspired the Apostle John to give a clear and distinct account of the creation of God, inspired Moses, or some of the Fathers previous to Moses, to give a figurative prophetic account of the creation of the human race, during the first Seven Thousand years of their existence.

Genesis, 1st Chapter, from the 2nd to the 6th verse, Moses describes, by a figure of the past material creation, the condition of the human race, during the One day, or first thousand years of their existence, and shows their Spiritual state during that period.

" The Earth was without form, and void." The same book of Genesis teaches us what we are to understand by the word Earth. In the 6th Chapter 12, " God looked upon the Earth, and behold it was corrupt ; for all flesh had corrupted his way." 11th Chapter 1, " The whole Earth was of one language." Here by the word Earth we are to understand the human race on the Earth. 1 Cor. xv. 46, " That was not first which is Spiritual, but that which is

natural, and afterward that which is spiritual : the first man of the earth earthy, the second man the Lord from heaven." "And darkness was upon the face of the deep, and the Spirit of God moved upon the face of the waters, and God said, let there be light, and there was light ; and God saw the light that it was good, and God divided the light from the darkness, and God called the light day, and the darkness he called night ; and the evening and morning were *one* day."

In prophetic language, waters are understood to signify people ; these people being the posterity of Adam and Eve, who were created first in the one day, or first thousand year of human existence. Spiritual light is represented by the light of day, and Spiritual darkness is represented by the darkness of the night.

God says of the light it was good, but of the darkness God does not say that it was good. John xii. 35, "Yet a little while is the light with you, walk while ye have the light, lest darkness come upon you : for he that walketh in darkness knoweth not whither he goeth : while ye have the light believe in the light, that ye may be the children of light." 1 Thess. v. 5, "Ye are all the children of light, and the children of the day : we are not of the night nor of darkness." The parallel passage to the one day's creation, as recorded by Moses, is in the gospel by John, from the 4th verse, "In him was life, and the life was the *light* of men."

The work of the second day, or second thousand

year, is from the 6th to the 9th verse, "And God said,* let there be a firmament, or expansion in the midst of the waters, and let it divide the waters from the waters."

The people of the old world were divided from the new by the deluge, on account of their wickedness, on the second day, or second thousand year, after their creation." The parallel passage to the 2nd day's creation, is by the apostle John, 5th verse, "The light shineth in darkness, and the darkness comprehended it not."

The work of the third day, or third thousand year, is described by Moses from the 9th to the 14th verse, "And God said, let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so; and God called the dry land Earth, and the gathering together of the waters called he Seas: and God saw that it was† good. And God said, let the Earth bring forth grass, the herb yielding seed, and the tree yielding fruit, whose seed was in itself after his kind, &c."

In the third day, or third thousand year, Abraham was ordered to separate himself from his kindred; and during the same period, God separated the people of Israel from the people of the Earth, and planted them in the land of Canaan. Grass and trees also represent mankind. Isaiah and Peter, "All

* The original reads, "Then shall God say." I shall take the text as it is in our common English translation; afterward I shall give the literal translation.

† It was *is* in our common translation, but there is no authority for it in the Hebrew text.

flesh is as grass, and all the glory of man as the flower of grass: the grass withereth, and the flower thereof falleth away." Isaiah lxi. 3, "That they might be called trees of righteousness, the planting of the Lord, that he might be glorified."

The work of the fourth day, or fourth thousand year, is described from the 14th to the 20th verse, "And God said, let there be lights in the firmament of the heaven, to divide the day from the night, and let them be for signs and for seasons, and for days and years; and let them be for lights in the firmament of the heaven, to give light upon the Earth: and it was so; and God made two great lights, the greater light to rule the day, and the lesser light to rule the night. He made the stars also, and God set them in the firmament of the heaven to give light upon the Earth, and to rule over the day and over the night, and to divide the light from the darkness: and God saw that good."

In the fourth day, or fourth thousand year, were created the majority of the great Prophets of the Old Testament, as stars to give light to the Earth; and in the 4th thousand year also came the promised Messiah and his Apostles, of whom He said, that they would sit upon twelve thrones, judging the twelve tribes of Israel. Malachi iv. 2, "But unto you that fear my name shall the Sun of Righteousness arise with healing in his wings." Luke i. 78, "Through the tender mercy of our God, whereby the day-spring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our

feet into the way of peace. Matt. xvii. 2, "His face did shine as the sun, and his raiment was white as the light." Hosea xii. 3, "They that be wise shall shine as the brightness of the firmanent; and they that turn many to righteousness as the stars for ever and ever. Isaiah, Chap. lx. 19, "The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down; neither shall thy moon withdraw itself, for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended." I am aware that the present method of calculating the Chronology of the Bible, goes to establish that Christ came in the 5th day, or 5th thousand year; for such is stated in the first page in the margin of our larger English Bibles, the year B. C. 4004. This I have shown, in the preceding letter, addressed to William Cuninghame, to be incorrect, and that it ought to be the year 3969; showing that Christ came to this world about 30 to 31 years before the end of the 4th day, or 4th thousand year; or from 30 to 31 years before the beginning of the 5th day, or 5th thousand year. The parallel passage to the 4th day's creation, as given by Moses, is in the gospel by John, from the 9th verse, where the whole language is concerning "The Sun of Righteousness, that then did arise with healing in his wings."

The work of the Fifth day, or Fifth thousand year, is described from verse 20 to 24, "And God said, let the waters bring forth abundantly the moving crea-

ture that hath life, and fowl that may fly above the Earth in the open firmament of heaven. And God created great whales, and every living creature that moveth, which the waters brought forth abundantly after their kind, and every winged fowl after his kind : and God saw that good. And God blessed them, saying, " Be fruitful and multiply, and fill the waters in the Seas, and let fowl multiply in the earth ; and the evening and morning were the fifth day.

By the creation of the fifth day is prefigured the dispositions of the generality of mankind, during the fifth thousand year ; which at first were made good, but afterwards became corrupt.

It is allowed by naturalists, that the majority of the fishes of the sea, and the fowls of the air, are more ravenous than the beasts of the Earth. And from the crucifixion of Christ—the destruction of Jerusalem—the persecution of Christians, and the wars that desolated the world during the 5th thousand year, it is plain that the majority of mankind were very cruel to each other, especially to the children of light. It was in the year of the world 4578, or in the Christian era 609, that the great Beasts of the modern Babylon appeared, or at the beginning of the third circle of the number of the Beast 666, as has been already explained in the letter addressed to William Cuninghame.

In the 21st verse it is said, " God created great whales."* It ought to have been rendered great

* Either here or elsewhere I do not wish it to be understood, that I believe God in any way to be the creator of evil.

animals, or dragons ; such ferocious animals being symbolical of that ferocious nature which some of the great of the human race imbibed, on account of the evil that surrounded them, although they were created by God, at first, upright ; but they loved darkness rather than light. Eccles vii. 29, " God created man upright, but they have sought out many inventions." Ezekiel xxix. 3, " I am against thee Pharaoh, king of Egypt, the great dragon that lieth in the midst of his rivers."

It is particularly to be observed, that God blessed his creation on the fifth day, and said, " Be fruitful and multiply, and fill the waters in the Seas, and let fowl multiply in the Earth." It was in the commencement of the 5th day, or the 5th thousand year, that God blessed the human race in a great degree, by Christ's example and teaching, notwithstanding their ignorance and wickedness ; some of whom, who, like Paul, had had the nature of wild animals, or dragons, He created again unto good works.

Christ planted the kingdom of God in this world, at that time, like a little seed which becometh a tree, so that the birds of the air come and lodge in the branches thereof ; or like unto leaven hid in three measures of meal, till the whole is leavened. When the hearts of the whole human race are leavened with the kingdom of God, then will be accomplished the prediction, that those of the human race, whose dispositions resemble that of the Wolf, shall dwell in peace with those who resemble the Lamb. Isaiah xii. 6, " They shall not hurt nor destroy in all my holy

mountain, for the earth shall be full of the knowledge of the Lord, as the waters cover the channels of the sea.

The work of the Sixth day, or Sixth thousand year, is described from the 24th verse to the end of the Chapter, "And God said, let the Earth bring forth the living creature after his kind: and it was so. And God made the beast of the Earth after his kind, and cattle after their kind, and every thing that creepeth upon the Earth after his kind: and God saw that good. And God said,* let us make man in our image after our likeness, and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the Earth, and over every creeping thing that creepeth upon the Earth. So God created man in his own image, in the image of God created he him; male and female created he them: and God blessed them. And God said unto them, be fruitful and multiply, and replenish the Earth, and subdue it, and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the Earth. And God said, behold I have given you every herb bearing seed, which is upon the face of all the Earth, and every tree in the which is the fruit of a tree yielding seed, to you it shall be for meat; and to every beast of the Earth, and to every fowl of the air, and to every thing that creepeth upon the Earth, wherein there is life, I have given every green herb for meat: and it was so. And God saw every thing

* The Hebrew text reads, "Then shall God say we will make man," There is no authority in the original text for the word *let*.

that he had made, and behold * very good ; and the evening and the morning were the sixth day. By the sixth day's creation is prefigured the creation of mankind, even those who became the worst portion ; whose dispositions and conduct resemble the brute beasts of the Earth. Their creation by Jesus Christ unto good works, is predicted to mankind by the creation on the Sixth day, or Sixth thousand year ; and the promise that man shall be created in God's own image, and that he shall have dominion over the worst of his own species, even over those whose cruel dispositions resemble the most ravenous of the fishes of the sea, and of the fowls of the air, and the beasts of the Earth.

The commencement of the sixth day's creation began about the Christian era 1046, and will finish about A. D. 2046 ; at the latter period will commence the great Sabbath of the world.

Since the beginning of the sixth day, or sixth thousand year's creation, what multitudes during this period have been renewed in the Spirit of their mind, and put on the new man, which, after God, is created in righteousness and true holiness, and passed through many fiery trials ; and what progress has been made in civilization, and in the arts and sciences, that are for the benefit and comfort of the human family ; and above all, what advantages will the world derive from societies formed during this period, whose object is to furnish the whole world with Bibles. The Creator

* The words printed in italics in our English version, in the 1st Chapter, *it was*, being the past tense, are not in the Hebrew text ; the reader will therefore perceive that there is no authority for their insertion.

predicted the creation on the Sixth day in the superlative degree, as "*very good.*" ●

How many denominations of Christian societies are at present in this world, that have arisen during this period, the leaders of which are acknowledged, by each denomination, to have been men created in Christ Jesus unto good works ; and we may reasonably expect that Christian leaders will yet arise with greater power and demonstration in the Spirit of truth ; and whatever the feelings be, or may be, that each denomination regards, or will regard, the other with, it is clear that that denomination whose members have most at heart the love of God the Creator, and of their fellow-creatures, they are they who are created nearest to the image or likeness of God ; because the Scriptures do testify, "He that dwelleth in love, dwelleth in God, and God in him," 1 John iv. 16.

There are about 206 years from A. D. 1840 till the end of the Sixth day. Probably the greatest change will happen during this time ; as the end of the number of the beast, which will be about A. D. 1959, and especially as Christ came in the last part of the Fourth day, or Fourth thousand year ; so in like manner it may be inferred that He will, by His Holy Spirit, come during this period of the Sixth day, with greater power and demonstration of the Spirit of truth. And, as at the beginning, in the One day, or First thousand year, of human creation, "God moved upon the face of the waters ; and God said, let there be light and there shall be light." Such a glorious light as will usher in the great Sabbath of the world,

producing peace on Earth, good-will towards man, so that the prophecy will be fulfilled. Rev. xi. 15, "The kingdoms of this world are become the kingdoms of our Lord and His Christ, and He shall reign for ever and ever." Ephesians ii. 10, "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Ephesians iv. 23, "And be renewed in the Spirit of your mind, and that ye put on the new man, which, after God, is created in righteousness and true holiness."

Genesis ii. Chap. 2 and 3, "And on the Seventh day God ended his work which he had made, and he rested on the Seventh day from all his work which he had made; and God blessed the Seventh day and sanctified it, because that in it he had rested from all his work which God created and made."

In the account of the One day's creation, the Third day's, the Fourth and Fifth day's creation, it is stated, "And God saw that good;" but when the work of the Sixth day is mentioned there God speaks in the superlative degree, for the words are "very good."

If the Six days' creation were intended to be understood as the mere historical account of the past material creation, how is it that the sentence, "And God saw that good" is entirely omitted in the narrative of the Second day's creation? The reason is clear, because the work of the Second day was figurative of a destruction by the flood, and not of a creation, hence the reason why the sentence "And God saw that good" has been omitted, which shows how

consistent God is with his own character; for in other parts of Scripture it is written, Ezekiel xxxiii. 11, "Say unto them, as I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live." Lam. iii. 11; Ezekiel xviii. 32; Luke xv. 7; 2 Peter iii. 9.

The preceding exposition is given agreeably to our English version, where the past tense, or time, is used in the narrative of the days' of the creation. In the following I give, by the help of Hebrew scholars, a literal translation of the Hebrew text, by which the reader will perceive, that, in the original Hebrew text the future tense is used; and all good Hebrew scholars do know, that the narrative of the Six days' creation, and Seventh day's rest, is altogether in the future tense in the Hebrew text; and proof will be adduced to show that there is no authority for altering the tense or time in the original Hebrew text, from the future time to the past. The Hebrew text, with its literal translation, is given to the end of the Seventh day's prediction, which ends at the 4th verse of the 2nd Chap. But it evidently appears, that the narration in the 4th, 5th, and 6th verses belong to the work of the Six day's and Seventh day's rest. Hebrew scholars do observe, that there is an alteration of the composition at the end of the 6th verse; and the sacred name of the Almighty is changed after the 6th verse.

This has made some believe, that Moses transcribed this part from the ancient prophecy of Enoch; and this being so well known at the time his name was

not mentioned, Moses has given it the pre-eminency in his record. I believe it was considered then as the most excellent prophetic figurative information, concerning the then past and future creation of the whole human race. And in the time of Moses, near two and a half days, or two thousand and a half years, passed over the human race, and at that period it was found that this figurative prediction squared with the destruction by the flood, and the then past creation of the human race. This view of the subject is warranted by the Epistle written by Jude; he quotes some of the figurative language of the 1st Chap. of Genesis, and applies it to the human race: Jude 12th verse, "Clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever. And Enoch also, the seventh from Adam, prophesied of these." Those who may examine carefully the 4th, 5th, and 6th verses of the 2nd Chap. of Genises, will observe the prophet is describing the condition of the human race, during the One day, or First day, of the creation of the existence of the human race, and in which he lived; yet he speaks in the future tense. He also observes, "Not a man to till the ground." The meaning of tilling the ground see Jeremiah iv. 3, and Hosea x. 12.

As the Hebrew reads backward, begin at the top of the page and read each line backward.



1 **ברא** **אלהים** **את** **השמים** **ואת**
creates where every God these the heavens the the these and

2 **הארץ :** **והארץ** **היתה** **תהו** **ובחור**
earth the Now earth the shall form without veld a even

וחשך **על** **פני** **תהום** **ורוח**
darkness also of upon the faces deep the the Spirit of but

אלהים **מרחפת** **על** **פני** **מים :**
where every God moving upon the faces* waters the

3 **ויאמר** **אלהים** **יהי** **אור** **יהי** **אור :**
sayshall Then where every God be shall light be shall then light

4 **וירא** **אלהים** **את** **האור** **כי** **טוב**
see shall Then where every God same that light that good

ויבול **אלהים** **בין** **האור** **ובין** **החשך :**
divide shall then where every God light the between and between the darkness the

5 **ויקרא** **אלהים** **לאור** **יום** **ולחשך**
call shall Then where every God the light day the darkness and

קרא **לילה** **יהי** **ערב** **יהי** **בקר** **יום**
He calls night be shall then evening be shall then morning day

* Even in the English language, this figure is sometimes used to describe a large multitude, as "a sea of faces or heads." And waters, in prophetic language, signify people, as explained in the Rev. by the Apostle John. And when Cain began to entertain angry feelings against his brother Abel, he was asked, Why he had a dark face, or why his countenance fell.

6 אדר: מ ויאמר אלחים יהי
One* say shall Then where every God be shall

רסיע בתוך חמים ויהי פבדיל בין
expanse an of midst in waters the be shall and a separation between

7 מים למים: ויעש אלחים את
waters from .waters make shall Then where every God that

הרסיע ויבדל בין חמים אשר מתחת
expanse the He divide shall then between waters the which from beneath

לרסיע ובין חמים אשר מעל
the expanse as to between and waters the which from above

8 לרסיע ויהי כן: ויקרא אלחים
the expanse as to be shall then .so it call shall Then where every God

לרסיע שמים ויהי ערב ויהי בקר
the expanse as to heaven be shall Then evening be shall then morning

9 יום שני: מ ויאמר אלחים
day second say shall Then where every God

יקוו חמים מתחת חשמים אל
be shall waters the gathered beneath from the heavens to

מקים אחד ותראה חיבשה ויהי
place one be seen shall Then dry land the shall be Then

* Josephus, who wrote about 75 to 80 years after Christ, distinctly states, that Moses in the Hebrew text, does not say first day, he only says One day.

10 כן : ויקרא אלהים ליבשה ארץ
 .so it call shall Then where every God the dry land the earth

ולמסיה חמים קרא ימים וירא
 gathering of the and waters the he call seas see shall Then

11 אלהים כי טוב : ויאמר אלהים
 where every God that .good say shall Then where every God

תרשא הארע דשא עשב מוריע ורע
 produce shall earth the the young shoot herb seeding seed

עץ פרי עשה פר למינו אשר זרעו
 tree fruit bearing fruit it from as according which its seed

12 בו על הארץ ויהי כן : ותוצא
 it in upon earth the shall be Then .so it produce Then

הארץ דשא עשב מוריע ורע למינחו
 earth the young shoot herb the seed seeding it from as according

ועץ פרי עשה אשר זרעו בו למינחו
 tree and bearing fruit which its seed it in it from as

13 וירא אלהים כי טוב ויהי ערב
 see shall then where every God that .good be shall Then evening

14 ויהי בקר יום שלישי : פ ויאמך
 be shall Then morning day Third say shall Then

שלמים יהי מארת ברקיע השמים
 where every God be shall light givers in the expanse of the heavens

להבדיל בין חיום ובין חלילה וחיו
 division make to between day the between and night the they shall be and

ושנים :	ולמים	ולמוערים	לאחת
years for and	days for and	seasons for and	signs for

לחיות	לחאורת	ברקיע	חשמים	לחאיר	15
be shall Then	light givers for they	the expanse in	heavens the	give light to	

על	חארץ	ויהי	בו :	ועש	אלחים	16
upon	earth the	be shall then	so it	make shall So	where every God	

את	שני	חמארת	חגרים	את
those	two	light givers the	great	that

חמאור	חגל	לממשלת	חיום
light giver the	great	regulate to	day the

ואת	חמאור	חטון	לממשלת
that and	light giver the	little the	regulate to

חלילת	ואת	חכוכבים :	ויתן	אתם	17
night the	the also	stars	appoint shall then	those same	

אלחים	ברקיע	חשמים	לחאיר	על
where every God	the expanse in	heavens the	give light to	upon

חארץ :	ולמשל	ביום	ובלילה	18
earth the	rule to and	day by	night by and	

ולחבריל	בין	חאור	ובין	חחשך	וירא
made division to and	between	light the	between and	darkness the	see shall then

אלחים	כי טיב :	והי	ערב	והי	19
where every God	good that	be shall Then	evening	be shall then	

בקר	יום	דביעי :	פ	ויאמר	אלחים	20
morning	day	fourth		say shall Then	where every God	

ישרצו המים שרץ נפש חיה ועוף
 flying thing and life spirit moving thing waters the shall bring forth

יעופף על הארץ על פני רמיע
 of expanse the of faces on earth the above shall fly

21 השמים: ויכרא אללים את
 those where every God create shall Then heavens the

התנינא הגדלים וארץ כל נפש
 spirit all the and great dragons or animals the

תחירז הרמשת אשר שרץ המים
 waters the bring forth which moving living

למינחם ואת כל עוף כנף למינחו
 itself from as winged flying thing every the and themselves from as

22 וירא אללים כי טוב: ויברך אחם
 them bless He shall Then good that where every God see shall Then

אללים לאמר פרו ורבו ומלאו
 these fill and multiply and be fruitful saying where every God

את המים בימים וחעוף ירב
 increase shall flying thing Then sea the in waters the

23 בארץ: ויהי ערב ויהי כמר יום
 day morning be shall then evening be shall Then the earth on

24 חמישי: פ ויאמר אלהים
 where every God say shall Then fifth

תוצא הארץ נפש חיה למינה בחמה
 cattle itself from as living Spirit earth the forth bring shall

רמש וחיתו ארץ למינה ויהי כן :
 so it be shall Then itself from as earth the of beasts and moving thing then

25 ויעש אלהים את חית הארץ
 earth the of living thing these where every God make shall Then

למינה ואת חבהמה למינה ואת
 these and itself from as cattle the that and self it from as

כל רמש האדמה למינה וירא
 he see shall Then self own its from as ground the of thing moving every

26 אלהים כי טוב : ויאמר אלהים
 where every God say shall Then good that where every God

נעשה אדם בצלמנו כדמותנו וירדו
 rule shall they and own our likeness as own our image in man make shall we

בדנת חים ובעוף השמים ובבהמה
 cattle over and heavens the of flying thing over and sea the of fish over

ובכל הארץ ובכל הרמש
 creepeth that reptile the every over and earth the all over and

27 על הארץ : ויברא אלהים את
 that where every God create shall Then earth the upon

האדם בצלמו בצלם אלהים ברא
 creates where every God of image in his image in man the

אחיו וזכר ונקבה ברא אתם :
 them creates female and male him

28 ויברך אתם אלהים ויאמר להם
 them bless shall Then where every God say shall Then

אלהים	פרו	ורבו	ומלאו	את
where every God	increase	multiply and	fill and	that

תארץ	וכבשרה	ורדו	ברגת	חיים
earth the	it subdue and	over ye rule and	the of fish	sea

ובעוף	חשמים	ובכל	חיה	הרמשת
of flying thing over and	heavens the	every over and	living	moveth that thing

על	הארץ:	ויאמר	אלהים	חנה	29
upon	earth the	say shall Then	where every God	behold	

נחתי	לכם	את	כל	עשבי	ורע
I shall give	you to	these	every	herb	seeding

ורע	אשר	על	פני	כל	הארץ	זאת
seed	which	the upon	of faces	all	earth the	these and

כל	חעץ	אשר	בו	פרי	עץ	ורע
every	tree the	which	it in	of fruit the	tree a	seeding

ורע	לכם	יהיה	לאכלה:	ולכל	30
seed	you to	be it shall	food for	every to and	

חיה	הארץ	ולכל	עוף	חשמים
thing living	earth the of	every to and	bird	heavens the of

ולכל	רומש	על	הארץ	אשר	בו
every to and	moving thing	upon	earth the	which	it in

גפש	חיה	את	כל	ירק	עשב
spirit	life of	these	every	green	herb

לאכלה	ויחי	כן:	וירא	אלהים	31
food for	shall be Thus	so it	see shall Then	where every God	

טוב	והנה	עשה	אשר	כל	את
good	behold and	make shall He	which	all	these

שש	יום	בקר	ויהי	ערב	ויהי	סאר
sixth the	day	morning	be shall Then	evening	be shall Then	very

CHAPTER II.

וכל	הארץ	חשמים	ויכל
all and	earth the and	heavens the	finish He shall Then

אלהים	ויכל	2 זבאם :
where every God	end shall Then	thereof host the

עשה	אשר	מלאכתו	השביעי	ביום
make shall he	which	his work	seventh the	day on

מלאכתו	מכל	השביעי	ביום	וישבת
his work	all from	seventh the	day on	rest He shall Then

את	אלהים	ויכרך	עשה :	אשר	3
this	where every God	bless shall Then	make shall He	which	

שבת	בו	בי	אתו	ויקדש	השביעי	יום
rests he	it in this	for	same the	sanctify shall then	seventh the	day

אלהים	ברא	אשר	מלאכתו	מכל
where every God	creates	He which	his work	all from

לעשית : פ
make to

The preceding Hebrew text I copied from a Hebrew Bible, in my possession, which was published in Poland in the year A. D. 1662 ; and is the same text that is used by the Jews at this day. I have omitted giving, along with the Hebrew text, the Masoratical points, which is believed were designed about A. D. 475, for the purpose of retaining the pronunciation of the Hebrew language. I have conformed to the method given in Parkhurst's eighth edition of his Hebrew lexicon, in his grammatical exercise on the first Chapter of Genesis ; the preceding Hebrew text will be found to agree with Parkhurst's, except in verse 21 he says, עֵץ עֵץ it should be כֶּנֶף עֵץ this is an error of the press ; but in verse 9, he omits the words "from beneath the heavens ;" and I believe this has been done for the purpose of making it appear more like the gathering together of natural waters into one place. Further on, I shall make observations on the 1st verse, and show how the Prophets and Apostles understood it ; in the mean time, I direct attention to Parkhurst's observations on the tenses in his grammatical exercise. Third verse, "Then shall say וַיֹּאמֶר Parkhurst says in his exercise, that it is a verb, third person, masculine future ; yet his literal translation reads, 'And then said.'—'Then shall be' וַיְהִי Parkhurst says a verb, third person, masculine singular future, from the root וָיָה but he translates, 'And then there was.' In his exercise on the fourth verse, he does not say anything concerning the tense, but the future tense is distinctly stated in the Hebrew.

5th verse, 'Then shall call' וַיִּקְרָא Parkhurst says

a verb, third person, masculine singular future ; but he translates, 'And then called.'

6th verse, **וַיֹּאמֶר** this verb explained previously, as in verse 3.

7th verse, 'Then shall make' **וַיַּעַשׂ** Parkhurst says a verb, third person, masculine singular future ; but he translates, 'And then made.'

8th verse, **וַיִּקְרָא** this verb explained previously, as in verse 5.

9th verse, **וַיֹּאמֶר** this verb explained previously, as in verse 3.

10th verse **וַיִּקְרָא** this verb explained previously, as in verse 5.

11th verse **וַיֹּאמֶר** this verb explained previously, as in verse 3.

12th verse, 'Then shall produce' **וַתוֹצֵא** Parkhurst says a verb, third person, feminine singular future ; but he translates, 'And then brought forth.'

13th verse, 'Then shall be' **וַיְהִי** this verb explained previously, as in verse 3.

14th verse, **וַיֹּאמֶר** this verb explained previously, as in verse 3.

16th verse, **וַיַּעַשׂ** this verb explained previously, as in verse 7.

19th verse, **וַיְהִי** this verb explained previously, as in verse 3.

20th verse, **וַיֹּאמֶר** this verb explained previously, as in verse 3.

21st verse, **וַיְבָרֵךְ** this verb explained further on.

22nd verse, 'Then shall bless' **וַיְבָרֵךְ** Parkhurst says a verb, third person, masculine singular future ; but he translates it, 'And then Blessed.'

24th verse, **וַיֹּאמֶר** this verb explained previously, as in verse 3.

25th verse, **וַיַּעַשׂ** this verb explained as above, in verse 7.

26th verse, **וַיֹּאמֶר** this verb explained as above, in verse 3.

27th verse, **וַיִּבְרָא** this verb explained farther on.

28th verse, **וַיִּבְרָד** this verb explained in the preceding 22nd verse.

29th verse, **וַיֹּאמֶר** this verb explained in the preceding 3rd verse.

31st verse, 'Then shall see' **וַיֵּרָא** Parkhurst does not say what tense this is in ; but it is clear that it is the future tense. Parkhurst ends his exercise at the end of the sixth day. Verses 21 and 27, **וַיִּבְרָא** on this combination Parkhurst makes no observation in his exercise. The literal translation is, 'Then shall create;' take away the **וַ** signifying Then, now, or and, and it remains 'Shall create.' Take away the **ו** the sign of the future tense, shall or will, then remains 'creates.' This word **בָּרָא** Bara signifies to create, to bring forth, to generate. Now this is the first word in the first section of the first book of Moses ; and as there is no present tense in the Hebrew, there is greater reason to put it in the future tense ; because these Heavens and Earth spoken of were not finished till the 7th day ; as distinctly stated when speaking of the rest on the 7th day ; and because all the creation on the 1st, 2nd, 3rd, 4th, 5th, and 6th days, are in the future tense : but it might be observed that Bara ought to be in the past tense, because it is pre-

ceded by **בראשית** Bereesheth 'In the beginning;' the exact translation ought to be 'In, or for, beginning;' but Bereesheth in the original Hebrew is not connected with Bara; it has no reference to it; it has only reference to the beginning of the Book; for the first Book of Moses was divided into twelve sections; the first section was called 'In beginning.' The translators of the Septuagint translated the name of the first section of the Hebrew text **בראשית** Bereesheth to Genesis, and the word Genesis means generation or beginning; and in addition to this, they commence the first Greek section with 'In the beginning;' a repetition for which there is not any authority in the Hebrew text; and this translation has been followed by all the European translators. The word **בראשית** Bereesheth, 'In beginning' has been variously translated. In the Jerusalem Targum it is translated 'In wisdom.' The Hebrew text shows also that it means excellency: and there is a wisdom and prophetic excellency in the first section, that the generality of mankind are not aware of. How did the Prophets and Apostles understand the 1st verse of Genesis? Isaiah lxv. 17 says, 'I create new heavens and a new earth.' Now this is nearly similar to the literal translation of the 1st verse. Again, Isaiah lxvi. 22 says, 'The new heavens and the new earth which I will make.' 2 Peter iii. 13. 'According to his promise look for new heavens and a new earth, wherein dwelleth righteousness.' This proves that the 1st verse was believed by the Prophets and Apostles, as figurative and prophetic of a future better creation of the human race, dividing

them into two great classes, the Heavenly and the Earthly. I shall quote from Parkhurst's rules of syntax, the reason he gives for altering the tense in the Hebrew, viz.: "When the connective particle ו *and* is prefixed to a verb in the future tense, that verb signifies future in respect to the time of (not to the time in) which the historian is writing, or the person speaking, as Gen. i. 1, 'The Aleim ברא created the heavens and the earth.' Verse 2, ויאמר 'and then the Aleim said.' Verse 4th, 'And then the Aleim saw &c.'" Gen. 9., 27, "The Aleim יפת shall persuade Japaet וישכן and then he shall dwell ויהי and then Canaan shall be a servant to them." So that when a number of facts are recorded, or foretold, the ו with the sign of the future prefixed to a series of verbs, denotes the successive order of the facts." Now I cannot see that there is any just reason, or any reason at all, in the above, for altering the tense of the Hebrew text. The fact is, that the corruptions made of the Hebrew tense, by the translator or translators, or corruptors of the Six days' work, and Seventh day's rest, in the Greek version of the Bible, has misled and deceived many a learned, honest, good man, like John Parkhurst, which has prevented them from perceiving the figurative prophetic character of the Six days' creation, and Seventh day's rest; and led them to believe that it was purely historical of the past creation of the material Heavens and Earth; and which induced them to adopt similar wrong reasons as the above for doing violence to the time or tense given in the uncorrupted text of the Hebrew.

The probability is, that such a reason or reasons for altering the tense, came from the first corruptors of the tense or time given in the Greek version, in order to deceive Christians. And does not prophecy show that the fourth beast would think to change times and laws, and would continue in his power until a time, times, and the dividing of time?

Although the Jewish scribes were enemies to Christianity, it is evident that that enmity did not induce them to corrupt a single tense or time, or chronological date or prophetic number, in their sacred Hebrew text; this I think I have proved in the preceding letter I have addressed to William Cunninghame; therefore the Jewish scribes become vindicated from the charge of corrupting their sacred text, as far as time and numbers are concerned.

It is strange that the Hebrew conjunction ׀ should be thought to alter the tense of a Hebrew verb in the 1st Chap., when this same Hebrew conjunction does not alter it in the succeeding parts of the Hebrew text.—But it must be observed that it has so happened that, as if to heighten the obscurity concerning the correct meaning of the 1st Chap. of Genesis, the translation of some other passages from the Hebrew are placed in the wrong mood and tense; for example, as in Psalm lxix. 22, 23, &c. “Let their table become a snare;” instead of “Their table shall become a snare.” “Let their eyes be darkened;” instead of “Their eyes shall be darkened;” and so on. This part has been wrong translated, by placing it in the imperative mood, making the Psalmist speak impre-

cations. Whereas it ought to have been placed in the indicative mood, future tense; which would make it appear as a prophecy, as it ought to be.—The Hebrew conjunction *vau* ׀ is called by Parkhurst a connective participle; other grammarians call it *van* conversive. Further on I shall state what another learned gentleman says concerning this *vau* ׀ being said to be conversive.

The first thing a translator does, is to make a literal translation.

Now if a translator understood the previous literal account of the creation, as a mere history of how God created the material Heaven and Earth, without in the least perceiving that it had any symbolical prophetic meaning, such a translator would have no alternative but to alter the tense or time, thinking there must be some unaccountable mistake in the tense of the original Hebrew text; and I believe this is the reason the translator or translators of the 1st Cap. of the Septuagint, altered the tense in the Greek version from the original Hebrew text; but if they were aware of its prophetic nature, then they made the alteration of the tenses, to destroy its prophetic character.

On the other hand, if a translator should understand the narrative of the Six days' creation, and Seventh day's rest, as a symbolical prophetic account of the whole human race, during the first Seven thousand years of their creation on this planet, then the tense or time in the original text is in favour of such an understanding; not only so, the arrange-

ment of the creation of the Six days is in favour of it ; the whole Bible is in favour of it, and also the history of the human race ; and as far as has been examined into the surface of this planet on which we dwell, it is in favour of it ; astronomy is in favour of it ; in a word, every thing that exists is in beautiful harmony with it.

It seems to me that the translators of our English version have suffered themselves to be led by the Septuagint rather than by the Hebrew text, when they translated the 1st Chapter of Genesis. And Hebrew grammarians, followed by others who have not perceived the prophetic character of the 1st Chapter of Genesis, have endeavoured to get over the difficulty of the future tense in the original, by making a plausible excuse for rendering the future form of the verb, by saying that it is turned into the past time, on account of the ׀vau, which signifies *and* ; and when prefixed to a verb, has the power of converting the future time into the past time ; hence called by grammarians *vau conversive*. That *vau* has this power is denied by John Bellamy, in his preface to his translation of the Bible.—And I request the reader to observe, by his following remarks, what confusion and desperate shifts grammarians have been driven to by their misunderstanding the 1st Chapter of Genesis.—He says, page 22, “ Writers of Hebrew grammars, in general, not having ascertained the different modifications of the ׀vau in other languages, (in English answering to between forty and fifty conjunctions)

and not having attended to its general use of connecting the tenses of the proceeding verbs, have, when they have found ׀vau prefixed to verbs in the preter form, and connecting the preceding future, called this ׀vau the vau conversive, as thus converting the preter time of a verb to the future, &c. Page 25, Again, it is supposed that a verb in the future time, is often to be translated in the preter time, &c.

Page 36, We find in the Hebrew Scriptures, that verbs written in the future form, prefixed with the ׀vau, are very frequently translated in the preter tense; the reason for this has been a subject of inquiry for ages. The modern Jews can assign no other reason than that it is according to the genius of the language: this does not explain it. Some grammarians who were not able to assign a better reason, have said, that when the ׀vau written with the vowel pathach, is prefixed to a verb written in the future form, that it converts it to the preter tense, or past time: this explains nothing. Besides, I shall prove that the ׀vau has nothing to do with converting one tense to another: it is absurd to suppose any thing of the kind; and no one critically acquainted with the language, will attempt to assert it, as it is only supposition, and supposition proves nothing.

Page 37, We are told by Hebrew grammarians, that the ׀vau (that is a conjunction) when written with the vowel sheva, prefixed to verbs in the preter tense, converts them to the future tense or time. That verbs in the preter form, prefixed with ׀vau,

written with the vowel sheva,* are often translated in the future time, is allowed; but it by no means depends on what grammarians call the vau conversive. For, as I have observed, if this were the case that the ך vau, with sheva prefixed to verbs in the preter, converted them to the future time, then all verbs in the preter form, prefixed with ך vau, written with the vowel sheva, should always be converted to the future time. This however is not so, for we find that verbs in the preter time, notwithstanding they have the ך vau prefixed with the vowel sheva, as frequently retain their preter time; see Gen. xxx. 41, וַיָּבֵר 'And it came to pass.' Chap. xlvii. 22. Exod. xxxii. 7, 8, 9, 10, 11. Neh. xii. 39. 1 Samuel ii. 15, 16, 23. 2 Kings xiv. 14. Eccles. iv. 4, 8, 17. Ezek. xxxvii. 8. Daniel xii. 5, &c. &c. And on the contrary, if ך vau with sheva had this converting power, where was the necessity for the verb to be written in the future tense, when this same ך vau is prefixed. See Gen. ix. 27, 'And he shall dwell.' Jer. xiv. 10, 'And he will visit.' Hosea viii. 13, 'And shall visit.' Eccles. xii. iv., 'And he shall arise.' Writers have framed different theories concerning this ך vau; but it evidently appears, that the ך vau with sheva prefixed either to the preter or future form of a verb, has nothing to do with the tense; and therefore the notion which has for ages been entertained of the existence of the ך vau conversive, falls to the ground."

* Pathach and Sheva are vowels, along with others which is believed to have been designed about A. D. 475, for the purpose of retaining the pronunciation of the Hebrew; therefore the Hebrew scholar will observe how unjust it is to allow these vowels to interfere in an argument of this sort.

Although John Bellamy relinquishes every argument in favour of the ך̄ vau conversive, yet from the manner he has translated the 1st Chap. of Genesis, he did not perceive its prophetic character, and was led to understand it as giving a history of the past material creation of the Heavens and Earth ; therefore that learned gentleman had to search out some other plausible reason for altering the tense or time of the Hebrew text, from the future to the preter ; and his reason for doing so, is, that the first verb ברא Bara created is in the past time ; therefore, all the following verbs, although written in the future time, must, on this account, be written in the past. This does not appear to be sound reasoning, because Bara signifies to create, to bring forth ; and Bara, therefore, appears more in the future than the past tense : and the proof is, that God says in the 2nd Chapter, that “ He would finish the creation of the Heavens and Earth on the Seventh day, and shall rest from all his work ;” which proves that the creation of these Heavens and Earth, spoken of in the 1st verse, were future at the beginning of the One day ; and the Prophet Isaiah and the Apostle Peter puts it in the future tense, as I have already observed. But I ask, what right has any human being or beings, to place a single word in the past, that God placed in the future ; in doing so would they not be arrogating to himself or themselves, a wisdom above that which is written ?

Those who place confidence in the Greek translation above the original Hebrew text, should observe,

that if all that has been written by learned men, concerning the Greek translation of the Bible, were well considered by them, their conclusion would probably amount to nearly the following :—That the translation of the Hebrew text into Greek, by the seventy or seventy two Jerusalem Jews in Egypt, at the request of the Egyptian King, about 280 years before Christ, was carefully placed in the library of the city of Alexandria, which would have been destroyed when that library was burned, when Julius Cæsar went to Egypt, at the time of the death of Pompey, about 44 years before Christ. And that the Greek translation we have now, which goes under the name of the Seventy or Septuagint, is not the translation made by the seventy or seventy two Jews in Egypt, about 280 years before Christ. The probability is great, that our present Greek translation was made by individuals, at different times, less informed than the 70, for the use of those Jews in Egypt who only understood the Greek tongue ; and which must have been transcribed after the time of Christ, by careless and designing corruptors, owing to the gross corruptions in its chronology. As Josephus wrote in the Greek language, the same language as the Septuagint, it is evident his chronology was altered and made nearly to square with the corruptions in the chronology of the Septuagint ; and I believe this is the conclusion any one will come to, who will carefully examine the chronology of the Hebrew Bible, the Septuagint, and Josephus, and compare them together. Josephus, who was a learned Jew, and one of the order of the

priests, he informs us, in the end of his preface, and by an observation he has on the first day, that he understood the 1st Chapter of Genesis in an allegorical sense; and he promised to give an exposition of that part of scripture, which, if he did, it is likely, as the enemies of Christianity were destroying every writing that favoured Christianity, it also would have been destroyed, for fear the figurative prophetic sense would be retained. The reading of the original Hebrew, in the 1st Chapter, could not fail to leave the Hebrew reader, or hearer, with the impression that it was allegorical; and from references made to it by the Prophets, they understood it both in an allegorical and prophetical sense. And it now appears that the Jews have long since lost the true meaning of the 1st Chapter of Genesis:—the probability is, that its true meaning was thrown aside when they felt themselves disappointed in the coming of their true Messiah, in such an humble manner in their fourth day,—if they had retained its true meaning, it would have continued to point out (as it still does) to them the true time the Messiah came in to the world, by prefiguring the creation of the sun in the fourth day, alluded to by the Prophet Malachi, who wrote in the Fourth day, by the rising of the Sun of righteousness in the fourth thousand year. Parkhurst's Hebrew lexicon, page 28, under the word “ שֶׁן or שֶׁן Cyril, who was Patriarch of Alexandria in Egypt, says, ‘ That *On*, among the Egyptians, meant the sun, &c.’ It appears, however, highly probable, that in the days of Joseph, this title among the Egyptians denoted rather the Sun of righ-

teousness than material light, &c. ; which however no doubt they, like all the rest of the world, idolized in after times."

Romaine in his works, vol. 5, page 16, observes, "The Hebrew is fixed in nature, and cannot change. He should be acquainted with the genius of the Hebrew tongue, and with its manner of expressing spiritual things under their appointed images in nature."

It is clear that the design of the 1st Chapter of Genesis, is to adopt Heaven and Earth as the great appointed images in nature, to show the moral and spiritual condition of the whole human race, during the first great week of the world, or first seven thousand years of the existence of the human family; thereby pointing out their Heavenly and Earthly qualities, during the first seven ages of the world.

Particular attention will now be paid to the numbers given by Christ, and the reader will observe that they square with the Seven days, as described by Moses, Matthew xii. 40, "For as Jonas was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the Earth." Luke xiii. 20, "Whereunto shall I liken the kingdom of God; it is like leaven which a woman took and hid in three measures of meal, till the whole was leavened." Luke xiii. 31 to 34, "Then came certain of the Pharisees, saying unto him, 'Get thee out and depart hence, for Herod will kill thee; and He said unto them, go ye and tell that fox, behold, I cast out devils, and I do cures to day and to morrow, and the third day I shall

be perfected ; nevertheless, I must walk to day, and to morrow, and the day following, for it cannot be that a Prophet perish out of Jerusalem." John ii. 19, "Destroy this temple, and in three days I will raise it up." After careful examination, the writer believes, that the only exception in the above quotations where Christ does not mean a thousand years for a day, is when He says, "Nevertheless I must walk to day, and to morrow, and the day following, for it cannot be that a Prophet perish out of Jerusalem." In this part of Scripture it appears that Christ was speaking of the three last days, symbolical of the three last years of the angel Gabriel's 62 weeks, or 434 days, symbolical of 434 years to Daniel, when Himself the Messiah, the Prince, was to be cut off. Christ said, "Whereunto shall I liken the kingdom of God? it is like leaven which a woman took and hid in three measures of meal, till the whole was leavened." The beginning of our Lord's prayer, or the direction given by the Lord how to pray, commences with, "Our Father, which art in heaven, hallowed be thy name, thy kingdom come, thy will be done on Earth as it is done in Heaven." The Lord will accomplish his own prayer, for it was himself that established the kingdom of God in this world, like a little leaven. The three measures of meal represent the whole inhabitants of this world, during three thousand years ; at the end of which time the whole world will be leavened with this kingdom ; and as Christ's ministry commenced in the beginning of the Fifth day, or Fifth thousand year, it squares with Moses' seven days

representing seven thousand years. The kingdom of God, in the scriptures, is stated to be "Righteousness, peace and joy in the Holy Ghost."

Those who may examine this arrangement of the kingdom of God, will perceive that righteousness is the first step in that kingdom, peace the second step, and the third step is joy in the Holy Ghost. This arrangement proves that it came from the ever blessed Creator, who doeth all things well: for it is evident that there cannot be any true peace without righteousness preceding that peace; and there cannot be any true joy unless righteousness and peace precede that joy. But if there be joy in the heart of any one, and if that joy does not proceed from righteousness and peace, it is a proof that the kingdom of God has not yet been established in that heart. And if the present condition of the hearts of the whole human race is judged by their works, it will prove that as yet the kingdom of God is but little advanced in the world; and the prophetic numbers instruct us that 3000 years from the time of Christ's ministry on Earth, or about 1206* years from A. D. 1840, must needs elapse before this world is fully leavened with this Glorious Kingdom.

Christ says, "Behold I cast out devils, and I do cures to day and to morrow, and the third day I shall be perfected." Here again the number of the days squares with those represented by Moses, for Christ's

* Those who may examine this calculation, will observe that I have taken into the account the 15 years that has been calculated too much in the Christian era.

third day in which He is to be perfected, squares with the Seventh day mentioned by Moses, the day on which God shall rest from all his work which He shall make. Christ says, "And the third day I shall be perfected:" now where there is perfection arrived at in any work, there must be rest from that work. Christ is said to be the Lamb slain from the foundation of the world; and who can tell the extent of work and travail which He finished and is still carrying on for this world. But it is written of this eternal lover of the souls of men, that* "His rest shall be glorious." "Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be seven-fold, as the light of seven days, in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound."† Again, Christ says, "So shall the Son of man be three days and three nights in the heart of the Earth." It is generally believed, that this was a prediction as to the time that Christ was to remain in the grave; this however could not be, seeing that Christ lay in the state of the dead only from Friday, the Jewish sixth day, from about the ninth hour, till early on the first day; so that agreeably to the Jewish calculation, the ninth hour would be about three hours before sunset.

The Jewish day commenced at sunset, and the hours were calculated during the light, as the scriptures say, "Are there not twelve hours in the day." ‡ As Christ

* Isaiah xi. 11. † Isaiah xxx. 26.

‡ Those parts of the Earth near the equator, the length of the day during the year is not much different.

rose from the dead early on the Lord's day, or the Jewish first day, and before it was daylight, it is evident that Christ lay in the state of the dead only about forty hours, being less than two days by about eight hours. Although Christ was only in the state of the dead about forty hours, yet it is obvious enough that He rose, as He himself said, on the third day after his crucifixion, because Christ was crucified on Friday, about the ninth hour, a few hours before sunset being the first day, the second day commenced on Friday at sunset, and ended at sunset on Saturday; the third day commenced on Saturday at sunset; and that day before the sun was risen, Christ rose, as He said, on the third day after his crucifixion; therefore, as Christ was not, in a literal sense, three days and three nights in the grave, the three days and the three nights must be considered as representative of three thousand years, the period that this Holy One was to contend with the gross earthiness of the human race, John iii. 31, "He that is of the earth is earthy, and speaketh of the earth." 1 Cor. xv. 47, 48, "The first man is of the earth earthy; the second man is the Lord from heaven; as is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly." Jeremiah xxii. 29, "O earth, earth, earth, hear the word of the Lord." Again, "Destroy this temple, and in three days I will raise it up." The apostle John says He spake of the temple of His body; when therefore He was risen from the dead, His disciples remembered that He had said this unto them. The Apostle in-

forms us, that Christ's disciples understood what He said as referring to His body as the temple, and as a prediction that He would rise from the dead on the third day. Yet, as Christ said He would take three days to raise the temple up, it must have a more extensive meaning, and must be understood as representing the whole Body of Christian believers; Christ himself being the chief corner stone during the three days, or the first three thousand years after He came into this world; at the latter end of which period it is probable the top stone of perfection in this world will be placed on this Glorious Temple.

The apostle Paul took nearly the same view of this part of scripture when he wrote to the Ephesians, ii. 20, "And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone, in whom all the building fitly framed together groweth unto a holy temple in the Lord, in whom ye also are builded together for an habitation of God through the Spirit."

There are other proofs that, when God spake of a day at the beginning of the creation of the human race, a thousand years is to be understood. The first is in Genesis v. 1, "'This is the book of the generations of Adam. In the day God created Adam, in the likeness of God He made him; male and female He created them; moreover He blessed them, and called their name Adam, in the day when He created them.' The symbolical parallel to these two verses, is in the 2nd Chapter, 4th verse, 'These are the generations of the heaven and earth when He created

them, on the day Jehovah God finished earth and heaven.' The literal translation reads, 'In the day of Jehovah's making.' 'haol yd has yab s' to nichA. I quote the following notes on the 5th Chapter, from Bellamy's version: "This Chapter contains an account of the descendants of Adam to the time of Noah. It is said in the days but it could not be a book of the generations of Adam in the day he was created; it must have reference to time, and not simply day, &c.—and called their name Adam. Hence it appears that Adam is a general term for the human race." 'as l'oh' 'egad' 'bun ad 'pA' 'ent ed' of 'houaH

The next proof is in the 2nd Chapter, 17th verse, "In the day that thou eatest thereof thou shalt surely die," or dying, thou shalt die. 'no tam ed' 'bun yab. It is evident that, although Adam did die to a certain extent a spiritual death in the first 24 hours in which he transgressed the command of God, in eating the forbidden fruit; yet, as soon as he transgressed, God, in mercy and love, devised a plan for raising him and his posterity to a spiritual life through the promised seed. Yet Adam did not die a natural death till he was 930 years, this being the first thousand years, or day, or the day in which he lived; and this is in perfect agreement with the sentence that God passed upon Adam, "In the day that thou eatest thereof dying, thou shalt die?" 'neq' b' 'ed' 'bun yab' 'ent q'ed

Surely it is due to the majesty and glory of God, when He speaks of a day, that a thousand years should be understood; and this the more especially seeing the Holy Spirit, by prophecy in the Psalms, and the lan-

guage of the apostle Peter, sanctions and demands it. That God should be understood when He spoke to Adam of a day, and by Moses of the Six days' work, and Seventh day's rest, and also when He appeared on Earth in the form of a man, and spoke of three days, that He should be understood (with one exception) as speaking of a thousand years as a day, is a thing I think that cannot be doubted ; for seven thousand years are but an exceeding small point of time with Him who spoke of the glory He had with the Father "Before the world was," and who declared Himself to be the "Alpha and Omega, the beginning and the ending."

There is another proof that the work of the Six days, and the rest on the Seventh day, was prophetic of the creation of mankind during the first Seven thousand years, arising from the method of the prediction given by Jacob, as recorded by Moses in the 49th Chapter of Genesis, "Gather yourselves together, that I may tell you that which shall befall you in the last days ; gather yourselves together and hear ye sons of Jacob, and hearken unto Israel your father." "Reuben, unstable as water, thou shalt not excel." "Simeon and Levi, instruments of cruelty are in their habitations." "Juda is a lion's whelp, as an old lion, who shall rouse him up. The sceptre shall not depart from Juda until Shiloh come, and unto him shall the gathering of the people be." "Zebulun, he shall be for an haven of ships." "Issachar is a strong ass, couching down between two burdens." "Dan shall be a serpent by the way,

an adder in the path." "Gad, a troop shall overcome him, but he shall overcome at the last. Out of Asher his bread shall be fat &c." "Naphtali is a hind let loose." "Joseph is a fruitful bough, even a fruitful bough by a well, whose branches run over the wall." "Benjamin shall raven as a wolf."

Here it is evident that Jacob was inspired by the Holy Spirit to prefigure to his children the dispositions and future condition of the twelve tribes, by symbolic representations; and such a method is exactly similar to the prophetic predictions by Moses, or by some of the fathers, as given of the Six days' work, and Seventh day's rest; for Jacob, like Moses' narrative, begins his prophecy by the representation of water; then beasts; then bread, which is the seed of grass; by trees or boughs and branches.

These explanations derived from the Bible itself, I believe to be the true meaning of the Six days' work, and Seventh day's rest; and by carefully reading what Moses says in the 2nd Chapter, it is evident he intended it should be understood as predictive of the future creation of mankind, and figurative of their future glory; and that the Prophets understood it so is evident from the reference they have made to the language of the days of the creation, as given by Moses, viz.: Malachi iv. 2, "But unto you that fear my name shall the Sun of righteousness arise." Zechariah xiv. 6, "And it shall come to pass in that day, that the light shall not be clear, and dark; but it shall be one day, which shall be known to the Lord,

not day, nor night ; but it shall come to pass that at evening time it shall be light, &c.,"

The language of Malachi has reference to Moses' fourth day, and Zachariah has reference to Moses' seventh day, the great sabbath of the world. And Isaiah quotes the 1st verse of Genesis, and distinctly puts it in the future tense ; and the apostle Peter appeals to it, and says, " According to His promise look for new heavens and a new earth, &c." And the apostle Paul refers to the better creation, which was to be more extensive on the sixth day, as in Col. iii. 10, " And have put on the new man, which is renewed in knowledge after the image of Him that created him."

The Seventh day's rest, of 24 hours each, was instituted by the command of the Lord to Moses, because it was adapted to the physical and spiritual wants of man : as Christ said, " Man was not made for the Sabbath, but the Sabbath was made for man ; and designed as a type of the Seventh thousand years of the creation of mankind, the future great Sabbath of the world." And Moses distinctly says, in Exodus xxxi. 13—18, That the Sabbath was instituted as a sign, and in commemoration of the Six days' creation and Seventh day's rest ; and, in scripture language, sign signifies a type, prophecy, or prediction of what should happen.

Has not all that referred to Christ been typified by something symbolical ? and shall it be supposed that the account of the creation, as delivered to us by Moses, could be destitute of every thing that related

to the future creation, or work of God? Christ distinctly says, "John iv. 17, "My Father worketh *and* *now*, and I *work*." Could it be destitute of every thing that related to a coming Saviour? Was it not this very thing that Jesus charged the unbelieving Jews with? "Had you," says He, "believed Moses ye would have believed me; for he wrote of me." Could Moses or any other have selected, within the whole compass of material things, such powerful emblems as he has done to represent the future temporal and spiritual condition of mankind, as Heaven and Earth, light and darkness, day and night? These are palpable objects to the whole human race, which could not be lost, and which would forcibly strike the senses of all. There could not have been devised a method better calculated to prefigure to us the rising of the Sun of Righteousness on the fourth day, of fourth thousand years; and also to prefigure the unclouded brightness of that Sun of Righteousness on the great Sabbath of the world; upon the eve of which its inhabitants are now about to enter, being also figurative of that glory and rest that awaits the children of God, than the instituting of a Sabbath every seventh day, of 24 hours, in remembrance of the past and future creation of God, both natural and spiritual; for Christ said, "I go to prepare a place for you."

The arrangement of, and also the very words used in describing, the days of the creation, show that it was intended they should be understood in a figurative and prophetic sense, as "Evening and Morning." If the expression "Evening and Morning" had really

been intended to signify a natural day of 24 hours, the arrangement of the words would be Morning and Evening, as it is mentioned by Moses himself, in Exodus viii. 12, *And the people stood by Moses from Morning until Evening*. But the arrangement of Morning and Evening would not apply as figurative of the creation of the human race, because, in the beginning of their day on thousand years, they are less enlightened, therefore it is their evening, and on account of their experience of good and evil they have more knowledge or light, hence the end of their day, or thousand years, is their morning, and the length of this figurative day was near to the length of the time the Fathers lived before the flood, and there is reason to believe, that on account of this figurative prediction, the Hebrews commenced their day of 24 hours at sunset. Isaiah, 21st Chap, the urgent question was asked twice, *Watchman, what of the night?* Watchman, *what of the night?* The watchman said, *the morning cometh, and also the night, if ye will enquire; enquire ye, return, come*. It was in the evening, or night, of the first day of the creation of the human family, that our first parents fell; * by giving obedience to the beast, whose principle worked powerfully in Cain, who murdered his brother Abel; and in the morning of the same day, Enoch

* Concerning the fall of our first parents, Christians generally imagine that Adam, the first man, fell from a higher state of perfection than what he really did; and this they have been led to believe because they did not perceive that the creation of man, male and female, "in the image of God," on the sixth day, does not apply to the first man who was of the earth earthy, but to the general

walked with God, and prophesied. It was in the evening or night of the second day, that the corruption and violence of the human race filled the earth, which became so great that God would not endure them. It was in the morning of the same day, that Noah and his family were preserved from the flood, because he walked with God; as it were, God created new heavens and a new earth, by their preservation. It was in the evening or night of the third day, that the Israelites were in bondage in Egypt; and it was at the dawn of this day they entered the promised land.

The evening or the night of the fourth day commenced about the 31st year of Solomon. And when the urgent question was put to the watchman of Isaiah, about 300 years of this evening or night had passed. And it was in this same night, about 120 years after

creation of mankind in Christ Jesus, in the sixth day, or sixth thousand years, of the creation of the human race, which, in some parts of Scripture, is compared to a "resurrection" from sin and wickedness: already there are small symptoms of this, as for instance, mankind turning from a state of drunken madness to a state of sober mindedness; the probability is, that this is the first stage of the general first resurrection, from sin. The apostle John, in the Revelation, says, "Blessed and holy is he who hath a part in the first resurrection;" the same as if he said, holy and happy is he who is in Christ, the resurrection and the life.

The day mentioned in Genesis v. 1, is the first thousand years; and it is evident that God created some of the human race, in all generations, in His own image, and after His own likeness, such as Abel and Enoch in the first day; and attending carefully to the 5th and 6th verses of the 9th Chap., it is the same as if it had been said, avoid the shedding of blood altogether, for fear you be guilty of the high crime of shedding the blood of those whom God created in his own image; or shedding the blood of Him in whom God shall appear. Also the history of the human race shows that the great majority of mankind pay but little attention to this admonition; for in their beastly madness, they have shed each other's blood, and also the blood of the saints of God, and Him who was the express image of God.

the watchman answered this urgent question, that Jerusalem and its temple were destroyed, and her inhabitants led into captivity. And about the dawning of the morning of this day, which the watchman said was coming, it was ushered in by the command given forth to restore and to build Jerusalem. And in the morning of this same fourth day, Christ the Sun of Righteousness arose on this world. But the watchman said, also, the night cometh.

The evening or the night of the fifth day commenced when Christ was about his 31st year; and about the 5th year of this night or evening, Christ said, "This is your hour, and the power of darkness." In this dark hour the cry was raised, "Away with Him, away with Him; crucify Him, crucify Him." Then was Christ the Messiah scourged, and crowned with a crown of thorns, and led as a lamb to the slaughter, and made to carry his cross, scoffed at, and was nailed to the cross, and with a spear He was pierced by a soldier. At this awful scene of the agonies and the shedding of the blood of Him who was the express image of God, no wonder that the natural sun should become black as sackcloth; the vail of the temple be rent; the earth tremble; and the rocks be torn asunder, in this hour and power of darkness. It was in this dark night the sword was against the shepherd, the sheep and little ones. It was during this same night, in the reign of the emperor Maximilian, that a legion of Roman soldiers, equal to 6000 men, chose Christ, the despised and crucified king of the Jews, as their leader and commander, and refused to obey Maxi-

milian, who ordered them to destroy their christian brethren; and although they had arms in their hands to save or avenge themselves, they chose to obey Christ; and in submissive humility yielded their lives in peace, that they might obtain life eternal, and rest in glory with their glorious leader. It was during this night of the power of darkness, that the blood of the saints of the Most High was shed with horrid cruelty; and to such an extent were they destroyed by the power of the fourth beast, history informs us, that to try to number them, would be like trying to number the sand of the sea. At the end of this night, or at the end of the apostle John's hour, day, month, and year, equal to about A. D. 474, the kingdom of God so far prevailed in this world, as to allow the saints of God to worship in peace during the morning of this fifth day; although at the same time, the mystery of iniquity, which did begin to work even in the days of the apostles, began then to show its might, which increased to such a degree of enormity under the christian name, that when the beginning of the sixth day commenced, about A. D. 1031, the man of sin worked with such power, as to reduce this world to a state of darkness, and again shed the blood of the saints of God in torrents, and with horrid cruelty.

It is now about 294 years since the morning commenced of this Sixth day in which we live; and it will be about 206 years before the Sun of Righteousness on this day, will arrive at meridian splendour; already the light of the Sun, as it were, is seen rising on the tops of the highest mountains; and will continue to

arise in unclouded brightness, till the lowest valleys; and the dark places of the earth are enlightened:

The Watchman of Isaiah gives no encouragement to ask of him concerning the night, for he says, "If ye will enquire," but not only so, for he makes no interpretation; he also says, "Enquire ye." Then, Watchman, what of the night? Watchman, what of the night? The watchman now replies in triumph, and with victory in his eyes, "The morning of the Sixth day has now come; and there shall be no night during the great Seventh day, nor Sabbath of the world; therefore, according to the promise of God, look for New Heavens and a New Earth, wherein shall dwell righteousness; because the saints of God, the Kby people whose power is cast out, scattered, by reason of the darkness that yet prevails, will be up and follow Christ, the Messiah; the Prince, the Son of Righteousness, as their leader and commander; and they shall be more terrible and powerful than Egyptians, Jewish, Babylonian, Persian, Grecian, Roman, and Median armies with banners; and they will be avenged of the world for its abominations; and their war of vengeance will not be such as the beasts scattering, devastation and cruelty among any portion of the human family, but righteousness and peace; and He, the Ancient of days, shall sit upon His fiery throne, and the body of the beast be given to the burning flames. (See Daniel vii. 9) and Rev. 19, 20, and 21 Chapters.

What is the reason that, when describing the Seventh day, the words "Evening and Morning" are not added, as mentioned in the other Six days of

the creation? The prophet Zechariah answers this question in Chap. xiv. 7, "It shall be one day which shall be known to the Lord, not day nor night; but it shall come to pass, that at evening time it shall be light. And it shall be in that day, that living waters shall go out from Jerusalem, half of them toward the former sea, and half of them toward the hinder sea, in summer and in winter shall it be. And the Lord shall be king over all the earth; on that day shall there be one Lord, and his name one."

The attentive reader will perceive, from the foregoing quotation, that the prophet distinctly applies the word Sea to people; and throwing aside his figurative description, it is the same as if he had said, It shall be one day known to the Lord, not day nor night, because on this day there shall be no evening, but altogether light. And in that day shall the Holy Spirit of truth go forth from the heavenly Jerusalem, and shall go toward the former people, and toward the latter people. It appears then clearly, that on the Seventh day of the creation of this world, or the creation of the human family, there is to be no evening, but one unclouded blaze of living light. Then shall the ensign of the root of Jesse rest in glory: see Isaiah xi. 10. And the prophet Isaiah also says, that "The light of the moon shall be as the light of the sun; and the light of the sun shall be seven-fold, as the light of seven days, in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound." Moses' Seventh day, when God shall rest from all his work which He creates to

make—Isaiah's day, when the light is to be seven-fold, when the ensign of the root of Jesse shall rest in glory ;—Zachariah's day, when living waters will go out from Jerusalem, that day in which there is to be no evening or night ;—and Christ's third day of perfection, are the same period of time mentioned by the apostle John, which he calls a thousand years ; and this thousand years again I take to be symbolical of a larger period of time, probably about 360,000 years, that the reign or dominion of the Prince of peace, the Messiah, shall continue on this world ; and this may be inferred from the announcement of the angels at his birth, who said, " Glory to God in the Highest ; peace on earth, and good will toward men." From this it would appear, that peace on earth, and good will toward men, were to be of such long duration, that the two days, or two thousand years, were not taken into account by them ; that the sword was to be against the Shepherd, against the sheep, and against the little ones : see Zachariah xiii. 7 ; and, agreeably to the apostle Peter, who spoke of the glory that would follow : 1 Peter, Chap. i. 11, " Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow." Christ said, Matt. x. 34, " Think not that I am come to send peace on earth ; I came not to send peace but a sword." Now this was truly the case, because the kingdom of Christ which He established on earth, consisted of " Righteousness, peace, and joy in the Holy Ghost," which was in opposition

to the unrighteousness and the wickedness of the world, which brought the carnal sword against Himself and his followers ; and which has continued and will continue against them, in some part of the world, until that sharp two-edged sword that proceeded out of the mouth of the Redeemer will prevail, and establish righteousness and peace over the whole world. See Rev. xix. 15. It appears the apostle Peter required considerable instruction from his Divine Master, before he was prevailed upon to abstain from the use of the carnal sword ; and he that was most forward in using this sword, was next in crime to Judas, and acted the most cowardly in denying his Master. After he was restored to the divine favour of his Master, he was instructed that the only sword that a true follower of Christ could use, either for himself or for others, was the sword of the Spirit, which is the word of God ; a sharp two-edged sword which will never be sheathed as long as unrighteousness continues in the world ; and those whom the Lord will instruct to use it best for the purpose of turning many to righteousness, they are they that will shine as the stars for ever and ever.

The apostle Peter was nigh losing life eternal, because he was aware of what his Master said, " He that saveth his life shall lose it, and he that loseth his life shall save it." The same as if Christ had said, he that saveth his life by denying me, and also trying to save it by the use of the carnal sword, shall lose life eternal ; but he that loseth his life by acknow-

ledging me, and refusing to save himself by the carnal sword, shall gain life eternal.

Isaiah wrote during the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah : Isaiah i. 1. Now calculating agreeably to the chronology of the Septuagint ; or, as it is explained and calculated by William Cunninghame, in his Synopsis of Chronology to the year A. D. 1837, the reigns of the above mentioned kings are there stated to have taken place in the years of the world between 4669 and 4753. The question put to the watchman, shows that the question was put and answered during the night ; but according to the chronology of the Septuagint, the urgent question put to, and the answer made by, the watchman of Isaiah, are made by the Septuagint chronology to contradict both the question and answer, by making it to appear as if the question and answer were made in the morning of the Fifth day, instead of the night of the Fourth day. This is another decisive proof that the chronology of the Septuagint has been corrupted ; and by an extract I shall make farther on, the reader will observe from it, that other good and honest well meaning men like William Cunninghame, who calculated by the chronology of the Septuagint, were deceived by it, and led into erroneous calculations, which made them to imagine that the end of the world was at hand. I think there is proof that the corruptions of the chronology of the Septuagint did not exist in the days of the Apostles ; yet the belief of the near approach of the end of the world was strongly impressed on the minds of the

first Christians, till the Apostles corrected their mistake ; this mistake they were led into by not clearly understanding the prophecies relating to the destruction of Jerusalem, and the end of the Jewish dispensation ; and some of them not clearly observing that the coming of the Lord Jesus was spiritually, and unto themselves individually ; and that their own day of having a share in the first resurrection from sin, and their day of judgment, as well as the rest of the human family, generally takes place in the very short period of threescore and ten, or fourscore years. The saints of old, who were cut off before the end of their natural lives, earnestly prayed in their tribulation that the Lord Jesus would come quickly and transfer them from this world of tribulation ; and quickly come to enlighten and save a dark and wicked world from its abominations ; and the souls of those murdered saints under the altar, who were crying for vengeance, were directed in wisdom to wait a little season till the time of vengeance arrived.

Writers at the present day, when they observe any act done, or language expressed, that appears to them to belong to the dark ages, they express their astonishment that such ignorance and stupidity should appear in the light of the 19th century ; and the probability is, that this idea is as old as the narrative of the prophetic days of the creation. And on account of this ancient prophecy of the Six days' creation, and Seventh day's rest, the whole ancient world was imbued with the expectation of a coming golden age, wherein men would act righteously ; and also a

coming conflagration, although they did not retain an accurate knowledge of the true God, but fell from it, as described by the apostle Paul, in the 1st Chap. of his epistle to the Romans ; and on account of this ancient prophecy, which prevailed through antiquity more or less concerning the regeneration of the world by the Sun of Righteousness : infidels take advantage of it and say that the christian religion was cunningly devised from it ; for proof of which I quote from the following authors:—Bellamy's translation of the bible, page 8, " The Persians who are descendants of Shem, do not agree with us as to the time which elapsed when God created the world ; they are taught to believe that, instead of six natural days, six seasons or states are to be understood." Burnet's Theory of the Earth, page 122, " They supposed (that is the ancients,) this perpetual spring in the golden age ; so they did also in their particular elysiums, as I could show largely from their authors. 'Tis true their elysiums respected the New Heavens and New Earth to come, rather than the past." Again, in page 189, " We are told of a vast library of books of all arts and sciences in China, burnt by the command or caprice of one of their kings, wherein the Chinese, according to their vanity, were used to say, " Greater riches were lost than will be in the last conflagration." Again, in page 22 of third book, he says, " As to the resolution of our problem, How long the world will last? I do not remember any prophecies* of this nature, except the Sibylline Oracles, as they are

* Amongst the Heathens.

usually called. The ancient Eastern philosophers have left us no account that I can call to mind, about the time of this fatality. They say when the Phoenix returns we must expect the conflagration to follow ; but the age of the Phoenix they make as various and uncertain as they do their computation of their Great Year, which two things are indeed one and the same in effect. Some of them, I confess, mention six thousand years for the whole age of the world, which being the famous prophecy of the Jews, we shall speak to it largely hereafter, and reduce to that head what broken traditions remain amongst the heathens of the same thing. As to the Sibylline Oracles, which were so much in reputation amongst the Greeks and Romans, they have been tampered with so much, and changed so often, that they have become now of little authority ; they seem to have divided the duration of the world into ten ages, and the last of these they make a golden age, a state of peace, righteousness, and perfection ; but seeing they have not determined, in any definite numbers, what the length of every age will be, nor given us the sum of all, we cannot draw any conclusion from this account as to the point in question before us, but must proceed to the Jewish and Christian Oracles.

The Jews have a remarkable prophecy, which expresseth both the whole and the parts of the world's duration. The world, they say, will stand six thousand years : two thousand before the law, two thousand under the law, and two thousand under the Messiah. This prophecy they derive from Elias ; but

there were two of the name, Elias the Thesbite, and Elias the Rabbin, or Cabbalist : and it is supposed to belong immediately to the latter of these ; yet this does not hinder, in my opinion, but that it might come originally from the former Elias, and was preserved in the school of this Elias the Rabbin, and first made public by him ; or, he added, it may be that the division of time into three parts, and so got a title to the whole. I cannot easily imagine that a Doctor that lived two hundred years, or thereabouts, before Christ, when prophecy had ceased for some ages amongst the Jews, should take upon him to dictate a prophecy about the duration of the world, unless he had been supported by some antecedent cabbalistical tradition, which being kept more secret before he took the liberty to make public, and so was the reputed author of the prophecy ; as many philosophers amongst the Greeks were the reputed authors of such doctrines as were much more ancient than themselves : but they were the publishers of them in their country, or the revivers of them after a long silence, and so, by forgetful posterity, got the honour of the first invention.

You will think it may be the time is too long, and the distance too great, betwixt Elias the Thesbite and this Elias the Rabbin, for a tradition to subsist all the while, or be preserved with any competent integrity. But it appears from St. Jude's Epistle, that the prophecies of Enoch, (who lived before the flood) relating to the day of judgment and the end of the world, were extant in his time, either in writing or by tra-

dition ; and the distance betwixt Enoch and St. Jude was vastly greater than betwixt the two Elias's. Nor was any fitter to be inspired with that knowledge, or to tell the first news of that fatal period, than the old prophet Elias, who is to come again and bring the alarm of the approaching conflagration. But however this conjecture may prove as to the original author of this prophecy, the prophecy itself, concerning the Sexmillennial duration of the world, is very much insisted upon by the christian fathers ; which yet I believe is not so much for the bare authority of the tradition, as because they thought it was founded in the history of the Six days' creation, and the sabbath succeeding ; as also in some other typical precepts and usages in the law of Moses. But before we speak of that, give me leave to name some of those fathers to you that were of this judgment, and supposed the great Sabbatism would succeed after the world had stood six thousand years. Of this opinion was St. Barnabas, in his Catholic Epistle, chap. 15, where he argues that the creation will be ended in Six thousand years, as it was finished in Six days : every day, according to the sacred and mystical account, being a thousand years. Of the same judgment is S. Irenæus, both as to the conclusion and the reason of it. He saith, the history of the creation in Six days, is a narration as to what is past, and a prophecy of what is to come. As the work was said to be consummated in Six days, and the sabbath to be the Seventh, so the consummation of all things will be in Six thousand years, and then

the great Sabbatism to come on in the blessed reign of Christ. Hippolitus Martyr, disciple of Irenæus, is of the same judgment, as you may see in Photius, chap. 202. Lactantius, in his Divine Institutions, l. 7. c. 14, gives the very same account of the state and continuance of the world, and the same proofs for it; and so does S. Cyprian, in his Exhortation to Martyrdom, chap. 11. S. Jerome more than once declares himself of the same opinion; and S. Austin, though he wavers and was doubtful as to the Millenium, or reign of Christ upon earth, yet he receives this computation without hesitation, and upon the forementioned grounds. So Johannes Damascenus de side Orthodoxâ, takes seven Millenaries for the entire space of the world, from the creation to the general resurrection, the Sabbatism being included; and that this was a received and approved opinion in early times, we may collect from the author of the questions and answers ad Orthodoxos in Justin Martyr, who, giving an answer to that enquiry about the Six thousand years term of the world, says, We may conjecture from many places of Scripture, that those are in the right that say, Six thousand years is the time prefixed for the duration of this present frame of the world. These authors I have examined myself; but there are many others brought in confirmation of this opinion, as S. Hilary, Anastatius Sinaita, Sanctus Gaudentius, Q. Julius Hilarion, Junilius Africanus, Isidorus Hispalensis, Cassiodorus, Gregorius Magnus, and others, which I leave to be examined by those that have curiosity and leisure to do it. In the mean

time it must be confessed, that many of these fathers were under a mistake in one respect, in that they generally thought the world was near an end in their time ; an error which we need not take pains to confute now, seeing we, who live twelve hundred or fourteen hundred years after them, find the world still in being, and likely to continue so for some considerable time ; but it is easy to discern whence their mistake proceeded, not from this prophecy alone, but because they reckoned this prophecy according to the Chronology of the Septuagint ; which, setting back the beginning of the world many ages beyond the Hebrew, these Six thousand years were very near expired in the time of those fathers, and that made them conclude that the world was very near an end. We will make no reflections in this place upon that Chronology of the Septuagint, lest it should too much interrupt the thread of our discourse ; but it is necessary to show how the fathers grounded this computation of Six thousand years upon Scripture : 'twas chiefly, as we suggested before, upon the Hexameron, or the creation finished in Six days, and the Sabbath ensuing. The Sabbath, they said, was a type of the Sabbatism that was to follow at the end of the world, according to St. Paul to the Hebrews ; and then, by analogy and consequence, the Six days preceding the Sabbath must note the space and duration of the world ; if, therefore, they could discover how much a day is reckoned for in this mystical computation, the sum of the Six days would be easily found out ; and they think that, according to the Psalmist, Psalm xc. 4,

and St. Peter 2 Epistle, iii. 8, a day may be estimated a thousand years ; and consequently six days must be counted six thousand years, for the duration of the world. This is their interpretation, and their inference ; but it must be acknowledged, that there is an essential weakness in all typical and allegorical argumentations, in comparison of literal ; and this being allowed in diminution of the proof, we may be bold to say that nothing yet appears, either in nature or Scripture, or human affairs, repugnant to this supposition of Six thousand years, which hath antiquity and the authority of the fathers on its side."

The above extract shows that Africanas, who is supposed to have been the first christian Chronologer, computed by the Septuagint Chronology ; and he believed in the figurative prophetic days of the creation, which made him believe that he was about two hundred years from the end of the Six days' creation, for he wrote about A. D. 220.

Time, the great and unerring tryer of all prophecies and prophetical calculations, has proved him in error ; he was deceived by the corrupted Chronology of the Septuagint ; and those calculators who now follow the Septuagint, have been trebly deceived by the corruptions of the Chronology of the Septuagint ; and by the reasonings of those ancients who followed that Chronology ; and by the corruption of the tenses in the 1st Chapter of Genesis, which has destroyed for ages past the prophetic character of the Six days' work, and Seventh day's rest. Voss: Scal. says, that Eusebius, who wrote A. D. 300, copied whole pages

from Africanas' Chronology: what part he copied may not now be known. Comparing the Chronology of Porphirus, the enemy of christianity, who wrote about A. D. 250, and the Chronology of Eusebius, who wrote about A. D. 300, it is clear that Eusebius copied the Chronology of Porphirus, concerning the period of time at the beginning of the Grecian monarchy, and the period of time at the beginning of the Roman monarchy. Christian Chronologers have followed Eusebius' Chronology in these periods of time, so that it is clear that all Christian Chronologers who have copied Eusebius, are led by the computations of Porphirus, the keen enemy of Christianity. As for Eusebius' character, we learn from the following:—Eusebius, speaking of the tenth persecution, which happened about A.D. 302, says, "The number of the martyrs cannot be reckoned, for in Egypt (a small parcel of the Roman empire) one hundred and forty four thousand were put to death, and seven hundred thousand banished." Epiph, heres. 68, says, "Eusebius sayeth nothing of those who in this persecution denied the faith, because he was one of them himself."

The Six days' creation, and Seventh day's rest, as given to us by Moses, not only agrees with Christ's three days, and the apostle John's account of the creation, and with the answer given by the watchman of Isaiah, but also with Jacob's prediction concerning the twelve tribes of Israel; and is in agreement with the whole Bible; and is in harmony with the history of the human race; it also agrees with the sciences of Astronomy and Geology: and such a view, which

I believe to be the truth and nothing but the truth, puts an end at once to the seeming discrepancies that appear in the account of the creation ; and overthrows infidel objections ; and shows that it was intended to be understood as a mere arrangement of the past material creation of the universe, placed in such an order as to prefigure to us the future creation of mankind. Such appears to have been the manner of communicating prophetic inspiration by holy men of old, in the first ages of the world ; and from what Christ said, it is clear it was not intended that the world at first should clearly understand concerning prophecy, excepting to those few in the world who loved the truth, and made earnest investigation ; and in whose hearts arise the day-dawn, and the day-star ; and who ranked among the wise who understand, and not among the wicked who shall not understand : and even those few were not permitted fully to understand, although they made earnest investigation, like Daniel the prophet, when he enquired, “ O my Lord what shall be the end of these things ? ” His answer was, “ Go thy way Daniel, for the words are closed up and sealed till the time of the end ; ” and in the time of the end “ The lion of the tribe of Juda, the root of David, hath prevailed to open the book and to loose the seven seals thereof.” Rev. v. 5.

From the following quotations the reader will see the opinion of some of the ancient authors, concerning the 1st Chapter of Genesis :—

Philo, vid, Sixt, Senens, Biblioth L 5.338, says, “ It is a manifest proof of ignorance to suppose that

God really was employed Six days, of twenty four hours each, in the production of things." St. Austin says, "No Christian will say that they are not to be understood figuratively, when he recollects that the Apostle declares how all these things happened to them in a figure."

The learned Rabbi Marmonides says, in *More No-vechim*; Chap. xxix. p. 265, 272, "In the account that is given of the creation, the ancient Rabbies, from the time of Moses, held that these things reduced to an historical form, in the 1st Chapters of Genesis, were not to be literally understood; but that this was the method by which, in ancient times, they instructed the people." Clemens Alexandrinus, who lived in the second century, was of the same opinion.

I shall now refer to the last book of the Bible; and there it is written, Rev. ii. 7, "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." Chap. vi. 12, "The sun became black as sackcloth of hair, and the moon became as blood, and the stars of heaven fell unto the earth." Chap. ix. 4, "And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads." Chap. xii. 9, "The great dragon was cast out; that old serpent called the devil and satan." Chap. xiii. 1, "I stood upon the sand of the sea, and saw a beast rise up out of the sea." Chap. xvii. 15, "The waters which thou sawest, where the whore sitteth, are peoples and multitudes, and nations and

tongues." Chap. xix. 17, "I saw an angel standing in the sun; and he cried with a loud voice saying, 'To all the fowls that fly in the midst of heaven, come and gather yourselves together unto the supper of the great God.'"

Thus does the last as well as the first book of the Bible contain figurative representations; and it should be particularly remarked by the student, who may be desirous to obtain a correct knowledge of the prophetic parts of the Scriptures, that the apostle John, in the Revelation, uses nearly the same language which Moses does, in the 1st Chap. of Genesis, when describing the work of the Six days; and the apostle John applies to these figurative representations language which refers more directly to the human race, than Moses did in the narrative of the days of the creation.

Some learned astronomers and geologists, who have been misled in their understanding concerning the 1st Chapter of Genesis, suppose that Moses wrote the account of the Six days' creation in ignorance concerning the true architecture of the heavens, and the formation of the earth; some of whom I heard say, "We, now-a-days, know better than Moses how the earth was formed!" And some pious Christians having read or heard that astronomers and geologists, from the discoveries they have made, believe that the heavens and the earth were created long before the account given by Moses; denounce these sciences and the professors of them as dangerous, and leading to infidelity. The fact is, both Christians and

geologists have been misled in their understanding of the 1st Chap. of Genesis ; and Christians ought to consider, that Christ himself said, that the children of this world are wiser in their own generation than the children of light ; and also, that it appears to be the will of God, that even pious persons, who are in a heavenly state or condition, would be shaken out of some of their erroneous beliefs, "as of things that are made." See Hebrews xii. 20.

There is another class of Christians who give somewhat of credit to the discoveries in Astronomy and Geology ; and these suppose that the Chronology of the Septuagint is likely to be the true time, as it gives near 1500 years ; or the exact difference, according to William Cuninghame, 1474 years, more than the Hebrew text ; simply thinking that 1474 years more will better accord with the sciences of Astronomy and Geology ; such as these, again, grasp at false computations, in order to support their wrong belief concerning the 1st Chapter of Genesis. Let any Christian who has as much courage, enter fearlessly into the investigation of truths, leaving truths to their own free course, without being stopped by the errors which have misled his understanding, by the prejudices of his education, or, it may be the interests that bind him to certain creeds, and proceed to calculate and investigate (if God has been pleased to have given him as much understanding as will enable him to do this,) by the evidences that God has given to him of the process of the present creation of material things, and he will find that 1474 years,

added to the time given in the Hebrew text, will not account for the creation of the world, sun, moon, and stars. He will find evidence that will show him that 1,500,000 years will not account for the formation of the planet on which he stands, and the orbs that move about him in the immensity of space. Such an investigation will serve to show him how vast is the immensity of the past creation of God ; and after he has investigated, to the utmost extent of the understanding which God has been pleased to give to him, he will find it necessary to conclude with the inspired writer to the Hebrews, "Through faith we understand that the worlds were framed by the word of God."

There have been Chronologists who were so nice in calculation and so weak in their understanding, as not only to mention the year, but also the season of the year when this globe was created, along with the sun, moon, and stars ; such mistaken computations they have been led into, by their not observing that the 1st Chapter of Genesis was prophetic, not historical. I believe there is no data of calculation in existence, by which any calculator can arrive with certainty, even within a million of years, of the time when the foundation of this planet was laid. But I believe it is possible to ascertain the time when the human race were created ; and this information is derived from the Bible, containing the Old Testament translated from the Hebrew, and the New Testament translated from the Greek. The author of this treatise, after having made a very careful examination, is fully satisfied that the historical time given in the Hebrew text is sufficiently

proved to be correct, by the time given by its prophetic predictions ; and that the Chronology and prophetic numbers in the Hebrew Bible and Greek Testament, agree with, and prove, each other in an extraordinary manner ; that from the beginning of the creation of man to the present time, every chronological date and prophetic period recorded in the Bible, have been and shall be under the special and minute care and control of him who said, " Heaven and Earth shall pass away, but my words shall not pass away," and who is King of kings, Lord of lords, the Alpha and Omega, the beginning and the ending, the Almighty.

A COMPENDIUM OF CHRONOLOGY, FROM THE ERA OF THE CREATION OF ADAM TO THE YEAR OF THE BEAST 666 ; OR THE YEAR THE APOSTLE JOHN WROTE THE REVELATION, BEING THE FIFTH OF DOMITIAN.

	From the creation of Adam.	Before Christ.
Adam created	1	3969
Seth born when Adam was	130	3839
Enos born when Seth was	105	3734
Cainan born when Enos was	90	3644
Mahalaleel born when Cainan was	70	3574
Jared born when Mahalaleel was	65	3509
Enoch born when Jared was	162	3347
Methusaleh born when Enoch was	65	3282
Lamech born when Methuselah was	187	3095
Adam died aged	930	3039
Enoch translated aged	365	2982

From the
creation
of Adam. Before Christ.

The end of the First day, and the beginning of the Second day, was in or about the 126th year of Lamech, when Methuselah was 313 years, when Jared was 540 years, when Mahalaleel was 605 years, when Cainan was 675, when Enos was 765, when Seth was 870 years....			1000	2969
Seth died aged	912	1042	2927	
Noah born when Lamech was....	182	1056	2913	
Enos died aged	905	1140	2829	
Cainan died aged.....	910	1235	2734	
Mahalaleel died aged	895	1290	2679	
Jared died aged.....	262	1422	2547	
Lamech died aged.....	777	1651	2318	
Shem born when Noah was.....	500	1556	2413	
Methuselah died aged 969 years. In the same year the flood came. His father Enoch, being a prophet, gave him such a name, as predicted that when his death did happen, the dart of destruction would come upon the world; for which see Purver's translation.....				
	1656	2313		
Flood	1656	2313		
Arphaxad born 2 years after the flood, when Shem was				
	102	1658	2311	
Salah born when Arphaxad was..	35	1693	2276	
Eber born when Salah was.....	30	1723	2246	
Peleg born when Eber was.....	34	1757	2212	
Reu born when Peleg was	30	1787	2182	

		From the creation of Adam.	Before Christ.
Serug born when Reu was	32	1819	2150
Nahor born when Serug was	30	1849	2120
Terah born when Nahor was	29	1878	2091
Abraham born when Terah was	70	1948	2021
Peleg died aged	239	1996	1973
Nahor died aged	148	1997	1972
The end of the Second day, and begin-			
ning of the Third day, began in or			
about the 52nd year of Abraham ;			
122 of Terah ; 181 of Serug ; 213 of			
Reu ; 277 of Eber ; 307 of Salah ;			
342 of Arphaxad ; 444 of Shem ;			
944th year of Noah		2000	1969
Noah died aged	950	2006	1963
Abraham went into Canaan when he			
was 75		2023	1946
Reu died aged	239	2026	1943
Isaac born when Abraham was	100	2048	1921
Serug died aged	230	2049	1920
Terah died aged	205	2083	1886
Isaac married aged	40	2088	1881
Arphaxad died aged	434	2096	1873
Jacob born when Isaac was	60	2108	1861

The age of Isaac when Jacob was born, is not given in the Hebrew text ; but the year of this event is found, because Jacob mentions his age, 130 years, when he was asked his age by Pharaoh ; and Josephus, in his 2nd Book Antiquities, Chap. 15, says, That they left Egypt 430 years after

From the
creation
of Adam. Before Christ.

the coming of Abraham into Canaan,
and 215 years after Jacob went into
Egypt, which show that Isaac was
60 years of age when Jacob was
born; and this time and these periods
given by Josephus, are in agree-
ment with the 430 years mentioned
in Exodus xii. 40.

Abraham died aged.....	175	2123	1846
Salah died aged.....	433	2126	1843
Shem died aged.....	602	2158	1811
Eber died aged	464	2187	1782
Isaac died aged.....	180	2228	1741
Jacob aged 130 years, went to Joseph in Egypt		2238	1731
Jacob died in Egypt, aged.....	147	2255	1714
Moses born		2373	1596
Moses receives his commission from God to lead the children of Israel out of Egypt.....		2450	1519
Moses leads the children of Israel out of Egypt.....		2453	1516
Moses died aged	120	2493	1476
The division of the land begins. It was at this period that the first Jubilee was calculated from, or ob- served in the land of Canaan, by the children of Israel.....		2500	1469
The end of the Third, and beginning of the Fourth day, in or about the 31st year of the reign of Solomon,			

	From the creation of Adam.	Before Christ.
being also the 10th Jubilee from the division of the land.....	3000	969
The 12th Jubilee, from the division of the land in the 5th year of Jehoram; which Jubilean year is referred to in 2nd Kings, viii. 1.....	3100	869
The 15th Jubilee in the 3rd year of Ahaz	3250	719
The Sabbatic year in the 15th year of Hezekiah, mentioned in 2nd Kings xix. 29.	3278	691
The 26th Jubilee in the 136th Syrian Era	3800	169
Fourteen years after the above period, in the 150th Syrian year, in the 2nd year of Antiochus Eupater, there was a Sabbatic year, as mentioned in 1st Mac. 6th Chap. 17, 49, 53 verses.	3814	155
Twenty-eight years after the above pe- riod, in the 178th year Syrian era, as may be seen in Josephus' Book, 13th Chapter, 6, 7, 8	3842	127
Jubilee in the 236th Syrian era.....	3900	69
In the Syrian era 241, Pompey put an end to the Grecian power	3905	64
The 1st Triumvirate between Pompey, Julius Cæsar, and Crassus	3912	57
Death of Pompey	3924	45
Death of Julius Cæsar.....	3927½	41½
The second Triumvirate between Lepi- dus, Antony, and Augustus.....	3928	41

	From the creation of Adam.	Before Christ.
The 2nd Triumvirate lasted 12 years, then the Empire was divided between Antony and Augustus	3940	29
Herod made king by Antony and Augustus, he took Jerusalem, it being a Sabbatic year, according to Josephus	3943½	25½
Antony ruled in the east, and Augustus ruled in the west, 14 years; at the end of which time Antony and Cleopatra destroyed themselves	3954½	14½
A. D.		
The MESSIAH, born 14½ years after Antony's death, or when Augustus had reigned alone 14½ years, or 41½ years after the death of Julius Cæsar, or 28½ years after the end of the 2nd Triumvirate	3969	1
Herod's death	3979	10
Augustus Cæsar's death	3984	15
The end of the 4th day, and the begin- ning of the 5th day. The end of the 80th Jubilee, since the creation of Adam, and the end of the 30th Jubilee since the division of the land, were in or about the 31st year of Messiah, when he began his public ministry on earth	4000	31
Christ's death and resurrection	4006	36

	From the creation of Adam.	After Christ.
Destruction of Jerusalem.....	4042½	73½
The Apostle John wrote the Revelation in the Christian era, 87; in the year of the Beast, 666; and in the year of the world, 4056.....	4056	87

THE FOLLOWING IS A SUMMARY OF THE PROOFS IN
FAVOUR OF THE CHRONOLOGY OF THE HEBREW
TEXT, AS I HAVE CALCULATED IT.

The first proof is, that the prophetic days, in the 1st chapter of Genesis, predict the coming of Christ, in the 4th day, and agrees with the Chronological time of the Fathers, before and after the flood, to the 75th year of Abraham, being according to the Hebrew text, 2023 years 2023

The next period of time that has been contested, is the 430 years, from the 75th year of Abraham, to the Exodus; it is proved to be correct, by Josephus, the Samaritan code, and the Septuagint, and by the prophetic period of 400 years, mentioned to Abraham, when Isaac was 5 years of age, and himself 105 years; and it also agrees with the prophetic time of the days of the creation, which confirms the accuracy of this period 2453

The next period of time, from the Exodus to the death of Moses, being 40 years, at the end of which time the children of Israel entered the land of Canaan, is also confirmed by the days of the creation, and agrees with them..... 2493

The next period of time is 480 years from the death of Moses, to the 4th year of Solomon ; this period of time I have shown, agrees with the 300 years mentioned by Jephthah, in the Judges, 11th chapter, 26th verse ; and also with the 450 years mentioned by the apostle Paul, in Acts xiii. 20, and is also confirmed by the prophetic days of the creation, and the Jubilean periods of 50 years, because it agrees with these three historical periods, and the prophetic days of the creation 2973

The next period of time is from the 4th year of Solomon, to the beginning of the Captivity, 418 years. This period of time is proved by the 390 years of the sins of the house of Israel, mentioned by Ezekiel, (chapter iv.) and is also in agreement with the prophetic days of the Creation, and Jubilean periods 3391

The next period of time is from the beginning of the 70 years' captivity, being from the 11th year of Jehoiakim, to the 2nd year of Cyrus ; from the beginning of this period, commences the era of the Beast, mentioned by the apostle John ; (Rev. xiii. 18,) and this period of 70 years agrees with the era of the Beast, 666, and with the days of the Creation, and with the Jubilean periods of 50 years 3461

The prophetic time commences from the going forth of the commandment, to build and restore Jerusalem, being from the 2nd year of Cyrus, 77 weeks, equal to 539 years, to the anointing of the Messiah, which, according to the evangelist Luke, was in the 15th year of Tiberius Cæsar, when Christ was

about 30, or in his 31st year, when he commenced his public ministry, being at or about the end of the 80th, and beginning of the 81st Jubilee, since the creation of Adam, at or about the end of the 4th day, and in the beginning of the 5th day;—the fifth day's creation, mentioned by Moses, agrees with the 1st of the three days of Christ; and the 7th day mentioned by Moses, agrees with Christ's 3rd day, in which He is to be perfected 4000

The above period of 77 weeks, or 539 years, is also confirmed by the period of 62 weeks, equal to 434 years, being from the time the walls and the street of Jerusalem were re-built; from the 38th year of Artaxerxes to the time the Messiah was cut off, in the 20th year of Tiberius Cæsar 4006

The above period of 77 weeks, or 539 years,—and also the period of 62 weeks, or 434 years, are also confirmed by the 400 years mentioned in Esdras, from the 37th year of Artaxerxes to the 30th year, prior to the 15th year of Tiberius Cæsar, which 30 years began about 15 years previous to the death of Augustus Cæsar, and 10 years before the death of Herod, when the Messiah was born, when Cyrenius was governor of Syria.

The next period of time is from the birth of Christ to the destruction of Jerusalem, $73\frac{1}{2}$ years, the last great Sabbatic, or week and a half, predicted by Daniel, the prophet showing that $73\frac{1}{2}$ years was the time, being the last great week and a half of the Jewish dispensation 4042 $\frac{1}{2}$

The next period of time is $13\frac{1}{2}$ years, from the de-

struction of Jerusalem, to the 5th year of Domitian, when the apostle John was in the Isle of Patmos, at the time he wrote the Revelation, in the era of the Beast, 666, in the year of the world, 4056, and 87 years after the birth of Christ 4056

From the preceding, the reader will observe, that every part of the Chronology of the Hebrew text is proved, not less from the facts and dates themselves, than from the singular harmony that prevails throughout the whole of these dates : and it is worthy of remark, that when the Historical Chronology of the Hebrew Bible ceased, then the prophetic time commenced, and proves itself by no less than seven prophetic, and two historical, streams of time, showing the fulness of time when Christ was in the world. The nine streams of time are the following :—

The first prophetic stream of time are the 77 weeks, equal to 539 years ; that is, from the going forth of the commandment, to restore and build Jerusalem, being from the 2nd year of Cyrus, to the 15th year of Tiberius Cæsar, when the Messiah was anointed, being about his 30th year.

The second prophetic stream of time are the 62 weeks, equal to 434 years, that is, from the time the wall and street were built in the 38th year of Artaxerxes, to the cutting off of the Messiah in the 20th year of Tiberius Cæsar.

The third prophetic stream of time are the 400 years mentioned by Esdras, that is, from the 37th year of Artaxerxes, to the birth of Christ.

The fourth prophetic stream of time are the 666 years, from the 1st year of the captivity, by Nebuchadnezzar, in the 11th year of Jehoiakim, king of Judah, to the 5th year of Domitian, when the apostle John wrote the Revelation, being the era of the Beast, 666.

The fifth prophetic stream of time are the days of the creation from Adam to Christ, being four days, or 4000 years completed in the 31st year of Christ, and showing that the Sun of Righteousness did arise on the 4th day, according to the Scriptures.

The sixth prophetic stream of time begins with the ministry of Christ on earth, and is in agreement with the prophetic days of the Creation ; and these days are mentioned by Christ, no less than three times ;—the 1st, the “ to day, to morrow, and the third day, when Christ shall be perfected.” 2ndly. The three days and nights that Christ was to be in the earth. 3rdly. In three days He shall raise the temple. 4thly. The three measures (agreeing with the three days,) of meal, when the whole world will be leavened with the kingdom of God. The third day of Christ agrees with Moses’ seventh day.

The seventh prophetic stream of time is the last great week and half of the Jewish dispensation, equal to $73\frac{1}{2}$ years from the birth of Christ, to the destruction of Jerusalem, which number fixes the year and month in which Christ was born.

The eighth stream of time is Historic, and comprises the Jubilean periods of 50 years ; these again correspond with the above prophetic streams of time.

The ninth stream of time is the profane historic account given by Chronologers, and agrees with the above eight streams of time, when the palpable error of 25 years too much is subtracted from the beginning of the time of the Grecian Empire ; also, when the error that was committed in the reign of Augustus Cæsar, is corrected, by giving the true time from the death of Julius Cæsar, to the death of Anthony, 27 years, and not 14 years, as our present Chronologies have it ; and by giving the true time that Augustus Cæsar reigned, after the death of Anthony, which was $30\frac{1}{2}$ years, and not 14 years, as our present Chronologies have it, which I have clearly proved in the preceding letter.

I shall conclude, by submitting to the judgment of the reader those discoveries which I have made, in calculating the historical and prophetic time of the Bible, and so far as I know, these are new, and may be of use to future calculators of the Chronology and prophetic Numbers of the Bible.

The 1st discovery is the 77 weeks, equal to 539 years.

The 2nd discovery is the 62 weeks, equal to 434 years.

The 3rd discovery is the 400 years, that it agrees with the other prophetic streams of time.

The 4th discovery is the last great week and a half of the Jewish dispensation, equal to $73\frac{1}{2}$ years.

The 5th discovery is, that the apostle John's number of the Beast, 666, begins at the captivity, and ends at the 5th year of Domitian, being the year he wrote the Revelation.

The 6th discovery is that, as there were four Beasts, the number 666 is to be multiplied by four, equal to 2664 years ; but as the Roman 4th Beast commenced 144 years before the Apostle John wrote the Revelation ; these 144 years, subtracted from 2664, leaves 2520, equal to the seven times madness, or 2520.

The 7th discovery is, that every Jubilean period of 50 years, agrees with every Jubilean and Sabbatic year mentioned in the Bible, Maccabees, and Josephus.

The 8th discovery is the palpable error of 25 years too much in our common Chronologies, at the beginning of the Grecian Empire.

The 9th is the discovery of 13 years of an error too little (in our common Chronologies) from the death of Julius Cæsar to the death of Anthony.

The 10th is the discovery of 13 or 13½ years too much (in our common Chronologies,) in the reign of Augustus Cæsar, after the death of Anthony.

The 11th is the discovery that the days mentioned in the 1st chapter of Genesis are prophetic of the future, because it is evident the past creation of the Heavens and the Earth have been arranged, so as to predict the creation and condition of the whole human race, during the first 7000 years of their existence on this planet.

The 12th discovery is, that the three measures of meal, and the three days mentioned by Christ, do agree with the seven days' creation, mentioned in the 1st chapter of Genesis, because, that Christ, the Sun of Righteousness, came on the 4th day, as predicted

in the 1st chapter of Genesis, that the end of the 4th day happened in the 31st year of Christ; and that the beginning of the 5th, as recorded in the 1st chapter of Genesis, happened exactly at the beginning of Christ's public ministry; and that the 1st measure of meal, and the 1st of Christ's three days, agree with the beginning of the 5th day, mentioned in the 1st chapter of Genesis; and that the 3rd measure of meal, when the whole world will be leavened with His kingdom, and His 3rd day, agree with the 7th day's rest, in the 1st chapter of Genesis, when Christ, the Sun of Righteousness, shall be perfected, as He himself said, or as the prophet Isaiah predicted, "His rest shall be glorious."

The 13th discovery is, that the Christian era has been calculated $3\frac{1}{2}$ years too little from the birth of Christ, to the destruction of Jerusalem.

The 14th discovery is, that there has been 19, or $18\frac{1}{2}$ years calculated too much in the Christian era, some time previous to the vulgar era, A. D. 337, which shows that, when the $3\frac{1}{2}$ years, too little, is subtracted from 19, or $18\frac{1}{2}$ years too much, there has been made an average error of 15 years too much, in computing the vulgar Christian era, which Dionysius Exiguns began to observe, about the year A. D. 532, or in the correct time, A. D. 517.

The 15th discovery is, that when the error of 15 years too much is subtracted from the Christian era, it will be seen that the Mohammedan era commenced in the Christian era, 607, and not in the Christian era, 622, as stated in our common Chronologies.

The 16th discovery is, that from the 1st year of the Triumvirate between Pompey, Julius Cæsar, and Crassus, to the Christian era, 609, the number of the Roman Beast is again complete, being 666,—and it was in the era of the Beast, 609, that Christ commenced his public ministry ; and it was near this period he denominated, “ This is your hour, and the power of darkness.” The number of the Beast given by the apostle John, fixes the full development of the man of sin, (who began under the Christian name to work, in the days of the Apostles,) at the Christian era, 609, and who proceeded cruelly to oppress and destroy those worshippers of God, that would not worship according to his dictation ; and it was about the same period, A. D. 609, that the Mohammedan power began to destroy all who opposed its will.

The 17th discovery is, that the first prophetic number, “ time, times and a half,” equal to 1260 years, will be fulfilled to the Mohammedans, in the Christian era, 1845 ; and that the 2nd prophetic number, 1290, will be fulfilled to them, in the year A. D. 1874 ; and the 3rd prophetic number, 1335, will be fulfilled to them, in the year A. D. 1918.

The Mohammedans calculate by lunar years ; the beginning of their Hegira, 1258, corresponding with A. D. 1838, commences about the beginning of April, therefore, their year 1260, and A. D. 1845, commence nearly at the same time of the year, viz. January ; in the course of every 33 solar years, the beginning of the Mohammedan years moves through every season of the year.

As it is written, the sun shall rule the day, and the

moon shall rule the night, it may be supposed that Christians, of all denominations, who believe in Christ, the Sun of Righteousness, may be called the children of the day, and therefore, the prophetic numbers will be fulfilled to them by Solar time; that those who are unbelievers in Christ, may be called the children of the night, and to them the prophetic numbers may be fulfilled by Lunar time, especially to the Mohammedans, who calculate by Lunar years.

The 18th discovery is, calculating by Solar years, that the prophetic period of 1260, will be completed in the Christian era, 1884, or 1885, at which time it is probable, will be accomplished,—“The finishing of the mystery, or ceasing to scatter the power of the holy people.”

The 19th discovery is, that the prophetic period of 1290, will be completed in A. D. 1914 or 1915, when it is probable, will be accomplished, “The finishing the abomination that maketh desolate.”

The 20th discovery is, that the prophetic period 1335, will be completed in A. D. 1956, being also the last year of the era, or number of the Beast, at which time, it is probable, will commence the era of blessedness, spoken of by the prophet Daniel, 12th chapter, 12th verse.

The 21st discovery is, that the great Sabbath of the world will commence in A. D. 2047, because it agrees with the beginning of the 7th day, as in the 2nd chapter of Genesis; and also corresponds with Christ's 3rd day, when He will be perfected, and “His rest shall be glorious.”

The following is a succinct view of my calculations, from the creation of Adam, to the destruction of Jerusalem, with those of Cuninghame, and Usher, in order that the student of Chronology, and of the Prophecies, may see at one glance, where the differences lie, and may more easily examine, and consider, the reasons given by each author for his computations. There are blank columns left, for the purpose of writing down the computations of any other author, on the Chronology of the Bible, which the reader may have in his possession.

	Duncan Macdougall.	William Cuninghame, per his Synopses.	James Usher.			
From the creation of Adam, to the Deluge	1656	2262	1656			
From thence, to the birth of Abraham	292	1072	352			
From thence, to the age of Abraham, 75	75	75	75			
From thence, to the depar- ture from Egypt	430	431	430			
From thence, to the 4th year of Solomon	520	612	480			
From thence, to the 2nd year of Cyrus	488	489	476			
From thence, to the death of Julius Cæsar	467½	491	491			
From thence, to the death of Antony	27	14	14			
From thence, to the birth of Christ	14½	30	30	535		
	3970					
One year deducted for in- complete periods	1					
	3969	5476	4004			
From the birth of Christ, to the destruction of Jerusalem	73½	72				

Cuninghame in his treatise, entitled, *The Fulness of the Times*, makes the total years to the birth of Christ, 5478.—Modern Chronologists, without excep-
tion, have manifested the greatest uncertainty re-

garding the exact year of Christ's birth ; they have not only departed, in this instance, from the date assumed and sanctioned by the common era, but what is worse, each seems to have been at issue, even with himself, upon this vital point, even to the extent of no less than four years. The cause for this disagreement and uncertainty, is the extraordinary error of thirteen years, fallen into relative to the reign of Augustus Cæsar, which has unquestionably produced this state of things :—Chronologists and others, overlooking this fact have, very naturally, I grant, yet most erroneously, come to the conclusion, that Augustus Cæsar's reign must have continued 44 years after the death of Antony ; and again, owing to a wrong application of St. Luke's account, which states that Christ was about thirty years of age, in the 15th year of Tiberius Cæsar :—On the authority of St. Luke, it appears quite plain, that Christ was born 15 years previous to the death of Augustus.

The corrupted Chronology, by an act of the highest inconsistency, attempts to impose upon the understanding and credulity of mankind, by setting forth that 44 years must have elapsed from the death of Antony to that of Augustus.

Chronologists, by subtracting the true time, 15 years, from the aforementioned corrupted 44 years, endeavour to prove that Christ was born about the 29th year of Augustus Cæsar, but finding it mentioned, that Herod died in the 25th year of Augustus, they found they were beset with a most irreconcilable discrepancy, and again felt themselves thrown into

the greatest dilemma; and, indeed, what else could be expected? for by adopting such a mode of calculation, they were constrained, either to say that Herod died about four years previous to the birth of Christ, or at once to avow themselves the advocates of a system fraught with the grossest inconsistency, as a last resource. By mixing truth with error, and blending facts with fiction, some of them have attempted to argue themselves and others into the belief, that Tiberius Cæsar must have dated his reign some years prior to the death of Augustus; but had they, for a moment, directed their attention to what Dio., Josephus, Suetonius, and Ptolemy have said, concerning the different periods of Augustus' reign, they would have found at once a solution to all the difficulties connected with this point: and had they been fully aware of the true import of Daniel's week and a half, that it signified $73\frac{1}{2}$ years, as well as of the other prophetic streams of time, they would then have been enabled to ascertain the exact time of Christ's birth; and to put an end, also, to the cavils raised by unbelievers in Christ, against the truths of the New Testament, by adducing proofs and calculations that would most satisfactorily point out the exact time of Christ's birth, while, at the same time, these streams of time would have furnished them with a standard, to enable them to detect and expose the errors and frauds with which the first enemies of Christianity have so foully and so glaringly disgraced the pages of their Chronologies.

ADDITIONS AND CORRECTIONS,

IN THE LETTER.

Page.

- 7, in the first division of the table, 3 lines from the top, for "Enoch," read "Enos."
- 33, in last two lines, for "Pompey and Herculeum," read "Pompeii and Herculeaneum."
- 40, lines 7, 10, 11, & 14, from the top, for "Tiberias," read "Tiberius."
- 40, line 11th, from the bottom, for "62 weeks, or 544 years," read "62 weeks, or 434 years, adding the 110 years, (from the End of Cyrus, to the 38th of Artaxerxes,) equal to 544 years."
- 56, line 11, from the top, for "Archiaius," read "Archelaus."
- 61, line 8, from the bottom, in the Note, for "Antiphus," read "Antipas."
- 64, line 13, from the top, for "Antonius," read "Antoninus."
- 75, line 4, from the bottom, for "Ardeus," read "Arideus."
- 89, line 5, from the bottom, for "Josephus Antiquitus," read "Josephus' Antiquities."
- 99, line 15, from the bottom, for "Oimplade," read "Olympiade."
- 103, line 3, from the bottom, for "Ochaa," read "Ochus."
- 104, line 2, from the bottom, for "Vistellias," read "Vitellius."
- 123, line 11, from the bottom, for "page," read "pages."

IN THE APPENDIX.

- 34, line 15, from the bottom, for "Conjunction," read "conjunction."
- 37, line 2, from the top, for "proceeding," read "preceding."
- 77, line 14, from the top, for "262," the age of Jared, read "962."

**EXPLANATION OF THE ARITHMETICAL SIGNS, &c., ON
THE OPPOSITE SHEET.**

A. M. signifies Anno Mundi, or year of the World.

B. C. signifies before Christ, or year before Christ.

A. D. signifies Anno Domini, or year after Christ.

— is the sign of Subtraction, and signifies that the numbers between which it is placed, are to be subtracted from each other, as **A. M. 7001—B. C. 3969.**

= is the sign of equality, and is placed thus : **A. M. 7001—B. C. 3969=3032** signifying that when 3969 is subtracted from 7001, the remainder is equal to 3032.

+ is the sign of addition, and signifies that the numbers between which it is placed, must be added together, as **3032+15** which is equal to 3047.

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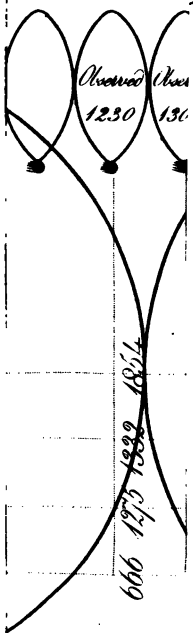
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